Spiritual Directions

FOR

HOSPITALS,

Houſes of Correction,

AND

PRISONS.

Particularly ſuited to the Condition of thoſe that have their Cures at publick charge, as in the Hoſpitals of St. *Thomas*, and St. *Bartholomew*, or Education, as in *Chriſt-Church*, or reducement to a more thrifty courſe of Life, as in *Bridewell*, or are Priſoners for Debt or Crime.

A work begun, and finiſhed with the ſpecial conſent and approbation of the Right Reverend Father in God *Humphrey*, Late Lord Biſhop of *London*, now with God.

LONDON,
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TO THE

RIGHT WORSHIPFUL

THE

PRESIDENT,

TREASURER,

AND

GOVERNOURS

OF THE

HOSPITAL

OF

St. *THOMAS.*

YOur Worſhips will ſoon perceive, that in this ſmall Treatiſe I have managed a Subject never as yet handled after this manner by

by any Writer: The Spiritual direction of Hoſpitals, Houſes of Correction, and Priſons; in the carrying on of which work, I had the conſent, and approbation of my Right Reverend Dioceſan then Living, now with God. The largeſt proportion of this diſcourſe is directed to Priſoners, who by reaſon of their confinement, are moſt removed from the acceſſes of Spiritual Monitours, and by reaſon of the greatneſs of the ſins that uſually abound among them, moſt need them: but the moſt pleaſant part of my undertaking, is beſtowed upon Houſes, of Noble, and Generous Charity: Among which deſervedly ſhines the Famous Hoſpital of St. *Thomas*; A Houſe of Royal extraction, being Founded by our *Engliſh Joſiah*, King *Edward* the Sixth; Adorned at preſent by the Prefecture of a Wiſe Preſident, the Prudent, and Generous, and publick Spirited Sir *John Lawrence*, the Glory of the Chair, in his Majoralty heretofore, and now of that Honour-

able

able Court whereof he is a Member in his Senatorian Capacity. Its Treasury managed by a very Faithful and Righteous Treasurer; and its Sacred Offices performed by a Learned and Religious Minister, and the whole design of the Foundation directed to very Christian and Charitable purposes: the giving Legs to the Lame, strength to the Weak, health to the Sick, and to the effecting that by the lawful use of means with the Blessing of God upon them, which our ever Blessed Saviour did by Miracle, and as here these poor diseased People have Medicines provided for their bodily ailings, I have endeavoured to provide Physick for their Souls, in part of the Meditations of this Treatise, and more especially those which we find in Page 94, and so onwards.

And now I make bold to Dedicate my performance to the Worshipful Governours of this Society, and to present a few Books to be disposed among the impotenr People of the Hospital, as they

they in their Wiſdoms ſhall think moſt fit; Not farther but my unfeigned Prayers for the Proſperity of this Houſe, and for the Welfare of the many weak, and ſick moſt Charitably relieved therein. I am,

Right Worſhipful,

Your moſt Humble and

moſt Faithful Servant

Edmund Creſſy.

THE

THE PREFACE.

IT is an Act of Prudence in any man that designs any thing for publick View, to consider, First within himself, whether what he is to offer be useful in it self; not better handled by other Authors, who have written upon the same Subject before, and whether what he writes be suitable to the profession and employment of the Author: And if these three circumstances ever concurred in any discourse that hath yet passed the Press, I think, I may safely say, they do in this that I am now to treat upon, for the subject cannot be denyed to be very useful, the main end of it being to improve captivity to spiritual purposes, and to teach Prisoners how to behave themselves under those afflictions which are but for a

moment; *so as to make them instrumental towards the attainment of* an eternal weight of glory. *They that have the enjoyment of their Liberty, have not so great need of such directions as these men have: Their Liberty which is a great advantage in it self, carries with it also many advantages for their improvement in spiritual things; they have the freedom of access to their spiritual Guides, the choice of learned men, with whom they may if they please discourse in the affairs and concerns of their souls, and which is an advantage beyond all these, the liberty of frequenting, as often as they please the publick Congregations, where they have the offices of Religion performed, not only every Christian Sabbath, but in divers places of this City, every day; but such conveniencies as these, are wanting to Prisoners under their confinements, for in many parts of this Nation there are no constant Ministers allotted to those places, and though the care of this City have provided better here, assigning to every Prison under their*

their inſpection, a particular Preacher, yet impoſſible it is, that any one man ſhould divide himſelf to attend to all the particular exigencies of every Priſoner, and therefore it is very neceſſary, that ſuch men ſhould be provided with ſuch a Counſeller, whom they may adviſe with when they pleaſe, ſuch printed directions as they may read whenſoever they will: Now although this Subject may well be accounted very uſeful upon the grounds now mentioned, yet I find none that have treated upon the whole matter here offered by me, and few that have inſiſted upon any part of it, and thoſe few had been fewer, but that lately the neceſſities of Priſoners were in ſome meaſure provided for by the pious pains of one Mr. Flower *the Worthy Rector of St.* Margaret Lothbury, *not long ſince offered to the Right Honourable the Court of Aldermen, and received by them with a kind approbation; but that diſcourſe conſiſting either only or chiefly of Prayers and Ejaculations, may well be thought to have left room for another Writer, who purſueth the ſame general*

end,

end, the good of Priſoners, by a different method, the providing for them ſuch directions, as are ſuitable to guide them in thoſe duties which are proper for their preſent conditions: And if the doing of this be agreeing to the profeſſion of any man living, it is to mine, who am at this time actually a Preacher, licenſed by the Reverend Father in God Lord Biſhop of London, *and appointed by the Right Honourable the Court of Aldermen, with the encouragement of a conſiderable Salary to one of thoſe Priſons, for the uſe of which this diſcourſe is deſigned; and though I have enlarged my Meditations ſomething further, then my particular charge obligeth me to do, yet I hope, that what is a commendation in ordinary charity, will be accounted no fault in that which is ſpiritual, that it is communicative: In the purſuing theſe ends I have choſen a ſtile ſuitable to the Subject I am treating on, not ſet off with Courtly expreſſions or Quaint Phraſes, but in plain words, ſuitable to the Truths I am to deliver, and to the poor people I am to inſtruct:*

ſtruct: Nor have I only provided for the conſolation of thoſe with whom I have to do, as knowing, that men of ill lives, as too many of them are, may many times have more comfort adminiſtred to them, then they are fit for, or then is fit for them, but I have ſincerely endeavoured to inſtruct them, not only in more pleaſing duties, but in thoſe alſo that are more ſevere, and have choſen rather to anger the ſore than skin it over; where I have thought corroſives to be more proper for my patients, than applications of a milder nature: This in general may ſuffice to have been ſaid concerning the general deſign of this Treatiſe; my particular method ſhall be this: Firſt, to diſcourſe concerning the duties of thoſe that art Priſoners for Debt: Secondly, to proceed to thoſe that are Malefactours in a lower rank, whoſe penalty is, ſome publick diſgrace or corporal puniſhment, or any infliction under that of Death. Thirdly, I ſhall endeavour to offer ſomething ſuitable to the condition of thoſe, who are actually under the ſentence of Death, and

are

are under the constant exspectation of the speedy Execution of it upon themselves. And all which I shall say under these heads, will be very proper to some one or other of those that are under my particular charge and inspection, and as to some of the forementioned particulars, not improper to the conditions of those that are Prisoners in Ludgate, *the* Fleet, *the* Counters, *or other Prisons: But because divers Hospitals also are under the care of that City which I serve, and by whose allowance my labours are encouraged, I shall subjoyn divers things which are useful to them, and give some directions suitable to those that are educated at the publick expence, as in the Hospital of* Christ-Church, *or are healed of their wounds and other infirmities, as in St.* Bartholomew's, *or are restored to their wits and senses, so far forth, as the use of Physick and humane means will contribute, with the blessing of God upon them, as in* Bethleem, *commonly called* Bedlam, *or are reduced from a lose and extravagant, to a more diligent and thrifty life, as in* Bridewel.

And

And becauſe what man can ſay, will be unſucceſsful, unleſs the ſpirit of God ſet it home on mens hearts, I ſhall to every one of thoſe Chapters ſubjoyn ſuch prayers as are proper to the matter diſcourſed of in them: And, that what I ſhall ſay may be the more uſeful, and the more readily applied to the exigencies of thoſe for whom it is deſigned; I ſhall diſtribute my matter into ſeveral Chapters, ſuitable to thoſe ſeveral heads already propounded, that whoever ſhall think fit to make uſe of this Book, may eaſily find what is proper to his particular condition; and, if he ſo pleaſe, let the reſt alone; I ſhall begin with the condition of thoſe, who are Priſoners for Debt.

Directions ſuitable to thoſe who are Priſoners for Debt; which may be applyable to the condition of ſuch as are Priſoners in Ludgate, *the* Fleet; *or either of the* Counters, *or* Newgate, *as it is the County Priſon for Debt*, &c.

THere are ſome who have made great boaſts of ſome excellent παντάρμακον or Univerſal Medicine for all ailings, but thoſe who have better conſidered things, find that it is more prudent to appropriate a particular Medicine to every particular diſeaſe, and withal to have regard to the temper and conſtitution of the Patient, with other circumſtances attending his condition, and as it is in our natural infirmities, ſo alſo is it in our ſpiritual; general applications are ſeldom of any efficacy againſt particular ſins, but he that would be a ſucceſsful Phyſitian of ſouls, ought to divide the word aright, and not only deliver general truths, but take care to bring them home as much as may be to every mans particular caſe; and this courſe I ſhall obſerve in what I have to offer for the good of Priſoners,

ſoners, where according to my propounded method, I begin with Debtors, and theſe; according to the cauſes of their troubles, may be ranked into two ſorts: Firſt, Some there are, a more innocent ſort of Debtors, who have not drawn their miſeries upon themſelves, but have fallen into them by the ſevere providence of God towards them, whether in loſſes at Sea, or the failing of their Creditors, whoſe ruine haſtens theirs alſo, or by other methods, better known to Trades-men, then Divines: Beſides theſe. Secondly, There are another ſort, who have fallen into want by luxury or ryot, extravagancy or ill Husbandry, and endevoured to get rid of it by Knavery, and Fraud, and unjuſt Compoſitions, rather chooſing to tire their Creditors by delaying arts, and a ſeeming patience under their confinement then to diſcharge themſelves of their Debts, by more honeſt and righteous ways; and as the caſes of theſe two are different, ſo the directions for them muſt be different likewiſe: To the former of theſe my directions, ſhall be: Firſt to own and acknowledge the Juſtice of Gods providence towards them, although as yet they cannot tell the particular reaſons of it: To men under theſe circumſtances *Job* may be a very ſuitable pattern, who under greater loſſes then moſt men uſually ſuffer, yet patiently ſaid, *The Lord*

Lord gave, the Lord hath taken away, Bleſſed be the name of the Lord, Job 1. 21. and as proper for them may be the example of *Eli*, who upon the receipt of very unwelcome news, very piouſly ſaid, *It is the Lord, let him do what ſeemeth him good.* 1 *Sam.* 3. 18. and to theſe they may ſubjoyn a pattern far greater then either of theſe, that of our Lord and Saviour Jeſus Chriſt, who after he had prayed for the removal of that bitter Cup, yet quietly ſubmitted to the pleaſure of God in it, with that pious ejaculation, *Not my will but thine be done*, St. *Luk.* 22. 42. Too uſual it is for men to fret at ſecond cauſes, and to murmur at thoſe, who are but as inſtruments in Gods hand, but they that ſeek for the ground of their troubles no higher then this ſeek too low, for there is a providence above that ordereth all, a wiſdom above that directs all, and a hand generally unobſerved by moſt men that guides all things for the good of thoſe who love and fear him; and it is our ſpiritual prudence to look above theſe lower cauſes, and obſerve that higher; thus did *Ioſeph*, who gratefully acknowledgeth the providence of God in the ſeverity of his Brethren, and their unkindneſs towards him, *as for you*, ſaith he, *you thought evil againſt me, but God meant it for good*, *Gen.* 50. 20. Thus did *David*, when *Shimei* curſed him, *Abiſhai*

flyeth

flyeth out in revenge againſt the Inſtrument, but *David* diſcerns the hand of God in it, *Let him alone, let him curſe, for the Lord hath bidden him*, 2 *Sam.* 16. 11. and if Priſoners for debt, deſign for themſelves any Chriſtian advantage by their afflictions, here they ought to begin the courſe of their ſpiritual improvements, in diſcerning the all diſpoſing providence in his juſt permiſſion and wiſe ordering of them for the good of thoſe who are exerciſed thereby.

Secondly, When Debtors have diſcerned the hand of God in their afflictions, it is their duty to exerciſe that patience which becomes Creatures under their corrections from a gracious Creator: It muſt be confeſſed, that it is very natural for men the more to repine at their ſufferings, by how much they think themſelves the leſs deſerving of them: What we deſerve, we think we ought quietly to ſuffer, but it adds to the fretfulneſs of our Spirits, when we conſider, that men leſs righteous then our ſelves, are yet more proſperous then we are; this was that which troubled *Jeremiah*, more then any of the evils which we underwent, becauſe he ſaw the Way of *the wicked to proſper, and them to be happy who dealt treacherouſly*, *Jerem.* 12. 1. This much troubled the mind of *Habbacack*, that God ſeemed to connive at the wickedneſs

of

of mankind, *and to hold his tongue, when the wicked devoured the man that was more righteous then he*, *Hab.* 1. 13. This troubled *Job*, who was the *ſcorn of them that were at eaſe*, and *David* that the *wicked prevailed againſt him*: But when good men ſuffer under the preſſures of Impriſonment, or ſuch like afflictions, they may allay the diſquietneſs of their Spirits by ſuch conſiderations as theſe.

Firſt, That that inequality which ſeems to be in the diſpenſations of God towards good and bad men, is only confined to this World, but that all things will be ſet right in the retributions of another: Righteous *Lazarus* in this life, may be brought to thoſe ſtraights as to want a piece of bread, but little reaſon hath he upon that account to fret at his own condition, or envy at that of *Dives*, ſeeing the time is coming, *when he ſhall be comforted, the other tormented*, *St.* Luk. 16. 25. *Judgment indeed doth begin at the houſe of God, but that Judgment is mixed with mercy, but deſperate will the end of thoſe be that obey not the Goſpel*, 1 St. *Pet.* 4. 17. All the evil things that good men receive, they receive in this life, and when this life ends, they are at an end of their troubles, and happineſs commenceth that ſhall never end, and all the good things which the wicked men receive, they receive only in this World, and hereaf-

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ter they ſhall give a very dreadful account for all thoſe mercies that they have abuſed here; and therefore very little reaſon have they that are righteous, to murmur at thoſe afflictions which ſhall ſo ſoon end, or to envy to the wicked thoſe mercies, for which they muſt give ſo ſad a reckoning.

Secondly, When good men ſuffer under that Impriſonment which is the reſult rather of their misfortune then their crime, they have little reaſon to complain, as if they ſuffered more then they did deſerve, for how innocent ſoever we may be before men, there is no man but is guilty before God: He that puniſheth a man of upright intentions and juſt purpoſes, meerly becauſe he cannot pay the Debt which he hath contracted, and which he deſires, if he could, to ſatisfie, is cruel and unmerciful, and as *he hath ſhown Iudgment without mercy*, ſo there is a time coming wherein he ſhall want the mercy himſelf, which he denied to others, and as he *hath ſhown no mercy* to others, ſo in his Caſe alſo *mercy ſhall rejoyce againſt Iudgment*, St. *Iam.* 2. 13. But whatſoever may be ſaid of the proſecutor, God is not unjuſt, to puniſh thoſe that are ſinners againſt him, by the hands of thoſe that are more ſinful then themſelves, nay very frequent it is, for God to correct the ſins of thoſe that belong to him by the

hands

hands of those that are more unrighteous than they: Thus the sins of *Israel* are punished by the *Caldeans*, of *David* by *Saul*, of *Ioseph* by his wicked *Brethren*; and in these cases, they that afflict shall bear their sin, because they have used severity to those that have not deserved it at their hands, but those that are afflicted have no reason to repine at the Justice of God, as if he were unrighteous, to make use of wicked men as his Rod, and his Scourge, and the Instruments of his displeasure against them for their particular transgressions committed against him.

Thirdly, Another consideration to allay the impatience of such mens spirits, may be this, that those very miseries which they groan under, are sent by God with designs of love and mercy, the afflictions of their Bodies are sent as Physick to their Souls, and the sufferings of one as improvements of the other: To this import, are those many assertions in Scripture, *that all things work together for good to them that love God*, Rom. 8. 28. *That our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. and while *our outward man perisheth, our inward man is renewed day by day*, ver. 16. *of the same Chapter*: And therefore it would be spiritual prudence to convert our mur-

murings into ſpiritual cautions and holy diligence, how we may improve all our ſufferings to ſo great and to ſo ſpiritual purpoſes, which if we ſhould do, we ſhall have no reaſon to grieve that we have ſuffered ſo much, but much reaſon to rejoyce, that theſe our ſufferings have proved unto us ſo happy an opportunity of enhancing our Crown of glory.

Thirdly, A third duty which I ſhall direct ſuch Priſoners to, is to pray to God for an happy deliverance out of their troubles, but with the reſerve of a quiet ſubmiſſion unto his Will, if he ſhall ſee the continuance under their afflictions more fit for them: Both parts of this duty are recommended in the example of our Saviour before cited. When he was to dye, he prayed for the averting of that bitter Cup, but when he perceived that God had determined otherwiſe concerning it, he declares his deſire, to ſubmit rather to the Will of God than chooſe his own: Prayer is a proper remedy againſt all ſorts of afflictions: *if any man be afflicted, let him pray*, James. 5. 13. and as God hath made it our duty to pray, ſo he hath made it his particular ſtyle, that he is a *God learning prayer*

And if he be attentive to any prayers more than others, he is ſo to the prayers of the afflicted:

flicted: This is more than once asserted in the 102. Psalm, *He will regard the prayer of the destitute, and not despise their prayer*, ver. 17. *He hath looked down from the height of his Sanctuary, from Heaven did the Lord behold the Earth, to hear the groanings of the Prisoners, to loose those that are appointed to dye*, ver. 19. 20. Our poverty is the time of our destitution from men, and though the rich hath many friends, the poor is forsaken of his Neighbours, but that which discommends us to men, most potently recommends us to God; who, in divers places of Scripture hath made it his most peculiar stile, that he is *a Father to the Fatherless, a Husband to the Widow*, & adjutor in opportunitatibus, *a ready help in time of trouble*, and therefore it is not only our duty that we should, but our priviledge and advantage that we may *cast our care upon him who careth for us*, 1 Pet. 5. 7. Among all these duties it is not only allowable but very commendable for those that are Prisoners to endeavour their liberty by all just and prudent methods, such as are, receiving such supplies as they can get from their more wealthy friends, accepting of such contributions as they may have from the charity of merciful and well minded men, the offering of such compositions as the meanness of their circumstances

will enable them to make, and ſuch honeſt methods as theſe: For our endeavours are very conſiſtent with Gods Providence, and our diligence with his bleſſing, and ſo far is our dependence upon God from diſcouraging our induſtry, that it is rather proper to promote it, for God hears not the prayers of the Lazy, but ſends an anſwer to our Petitions in his bleſſing upon our Diligence: But above all things we muſt be careful that our ſtreights prove not our temptations, that our trouble put us not upon any indirect courſes to deliver us from it, for he that thus endeavours to draw his foot out of the ſnare, doth but by fluttering intangle himſelf the faſter, and change not his trouble but his Proſecutour, and as man hath been his adverſary hitherto, ſo makes God to be ſo for the time to come, and diſcharges himſelf from the firſt rank of men, to whom I deſigned theſe directions, and hath placed himſelf into the ſecond, that of ungodly Debtors.

And ſo men may be upon a double account, either Firſt with reference to the beginning of their troubles when they fall into theſe ſtreights, by their own profuſeneſs, or Prodigality, or Luxury, or negligence, or ill huſbandry; or ſecondly with reference to the means that they uſe to extricate themſelves

out

out of their troubles; as fraudulent compositions, or unrighteous arts, or unjuſt concealment of that eſtate with which they might pay their Debts, or any other ſuch ungodly Methods as theſe: The Directions ſuitable to ſuch as theſe may be.

Firſt, That they would not appropriate to themſelves any of thoſe promiſes which the Scripture gives towards the ſupport of thoſe that are in an afflicted condition: For it is not affliction that entitles to the particular Patronage of God, but either the cauſes of it when it is for righteouſneſs ſake, or our Chriſtian deportment under it, but ſetting aſide theſe two conſiderations, a man is never a whit the more a Child of God for being chaſtiſed, nor does any man entitle himſelf to thoſe promiſes that are made to mourners, by having drawn trouble upon himſelf by his own folly and extravagance, or injuſtice, or unrighteouſneſs, for there are afflictions that are not chaſtiſements but judgments, not the effects of God's fatherly correction, but of his juſt indignation. The *Midianites* were diſtreſſed, yet not a jot the more to be accounted God's people for it, *Pharaoh* ſeverely ſcourged by God, yet not the more a Saint upon that account. Thoſe Nations that oppreſſed *Iſrael* had their time of being led into Captivity as well as others, and yet

no Title to thoſe promiſes made to Captives. Good men ought to humble themſelves under thoſe Fatherly corrections, which the Wiſdom of God thinks fit to exerciſe them with: But evil men ſhould be awakened by thoſe judgments which are ſent to them for their obduracy in their ſins, and which fall upon them as the reſults of their ſinful follies.

Secondly, When the Priſoner has diſcerned his ſins in their puniſhment, in the next place let him endeavour to be troubled for them, and to repent of them; and in his reſtraint mourn over the miſcarriages of his Liberty; and ſtudy to redreſs them: Sadneſs and penſiveneſs of ſpirit is an uſual attendant of this condition, and happy is it when carnal grief is improved into ſpiritual ſorrow for ſin and tranſgreſſion. *For Godly ſorrow worketh repentance not to be repented of*, ſaith the Apoſtle, 2 Cor. 7. 10. *But the ſorrow of the world worketh death*: For our grief for our loſſes may ſtir up the impatience of our ſpirit againſt God, and the diſpenſations of his providence towards us: The deſperateneſs of our circumſtances may leſſen our hope and faith, and dependance, and Chriſtian relyance upon him, and the reflection upon the rigour, and ſeverity of our Proſecutors and Creditors may poſſibly Miniſter to the uſeleſs

uſeleſs purpoſes of inward malice and ſecret revenge, and all this is productive of ſin, and ſin of guilt, and guilt of death: But when our ſorrow is directed againſt our ſin as the ſourſe of our trouble all this is prevented, and that grief which in others is the cauſe of ſin and death, is by this means made the happy occaſion of repentance and life: For he that looks upon his riot as the original of his poverty, and thoſe troubles which enſue upon it, will in likelyhood be for the time to come more in love with temperance: He that accuſes his ſloth as the ground of his evils, will at preſent commend in the ſecret approbation of his own conſcience that diligence which God hath made both his intereſt, and his duty, and hereafter practice it, when God by his enlargement ſhall give him the happy opportunity to do ſo: And if the Priſoner diſcover that the Curſe of God hath rotted his eſtate, and blaſted all his unjuſt deſigns, denied him thoſe riches, which he ſought as the *reward of iniquity*, and given him that poverty for the puniſhment of his ſin, which he endeavoured to avoid by the purſuit of it, he is in a fair way of returning to his duty, and ſuch a man in all probability will uſe his Liberty to better purpoſes when God in his good time ſhall reſtore him to it, and *commit* himſelf, and his *Affairs* to God

in well doing; following God and his Providence in the ways of juſtice and paths of righteouſneſs, *caſting all his care upon God who careth for him*, 1 *Pet.* 5. 7. I know, and have often with ſadneſs of ſpirit obſerved that quite contrary is the uſual practice of Priſoners: *Their own folly hath perverted their way and they fret againſt God.* Their ſloth and negligence, their exceſs and riot have brought them to poverty, and they repine at providence: They have diſappointed, deceived and delayed the juſt expectations of their creditors: and they accuſe their rancour and ſeverity, their cruelty and unmercifulneſs, and lay that blame upon them, which they ought to take upon themſelves: Theſe are the uſual miſcarriages of moſt Priſoners, and in ſome others there are greater than theſe: And that place which ſhould be the School of repentance is made to them the Nurſery of ſin; they knew what it was to want before they came thither, and there they learn to cheat; they lay under all the temptations to it before, and there they learn all the Arts of it, or perchance they came in Knaves, and go out Theives. Before they knew how to over-reach their Neighbours, now learn how to Rob them, before practiced all the unjuſt arts of the Shop; now learn thoſe of the Highway too, were very

very bad men when they came to Priſon, and grow worſe by their converſe with men as bad or worſe then themſelves; were unjuſt enough in their inclinations before, and among men more skilful in the myſteries of iniquity than themſelves learn all the art and cunning of it: But ſeveral men have ſeveral inclinations, and there are ſome that grow worſer by their Impriſonments, but in other inſtances of ſin, they have time enough, and to ſpare lying upon their hands, and they ſpend it in Diceing and Carding, and all ſorts of Gaming, have ſorrow and ſadneſs lying upon their ſpirits, and endeavour to drown it by Tippling and Carowſing: Are of a malicious temper, and ſhew it in fretting againſt their Creditors, and praying for their ruine, or perhaps not only of a malicious ſpirit but profane too, and vent both the one and the other, in vile Oaths and horrid Curſes, and deep imprecations againſt their adverſaries: And thoſe that they take to be the contrivers or promoters of their miſery: And thus affliction, which well improved is the beſt ſpiritual Phyſick in the World, proves often an occaſion of the greateſt ſin, but if we will not be wanting to our ſelves, we may ſoon find that a Priſon that deprives us of all other opportunities of thriving, wants not its conveniences, nay happy opportunities too.

too. For the exerciſe of repentance in the ſeveral parts of it, and here as elſewhere may a man religiouſly and virtuouſly diſpoſed practice thoſe important duties of contrition for ſin, and confeſſion of it, and humiliation for it, and reformation of life, which if he cannot ſhew here conſtantly in ſome of thoſe outward actions which are the demonſtrations of it to men, and for which he wants the opportunities, in that narrow Scene of action; yet he may always practiſe it in the inward acts of it, ſuch as Faith, and Patience, dependance upon God, and reſignation to his will in the ſincere purpoſes and reſolutions of outward, which before God the ſearcher of hearts are always accepted; and in divers external inſtances of duty as temperance, and ſobriety, and ſavoury diſcourſe, or devout attendance upon theſe offices of Religion, which according to the diſcipline of this well governed City, are performed in the Chappels belonging to thoſe places, with the ſame conſtancy as they are in the publick congregations; and by men frequently approved for their preaching in more publick auditories.

And none of theſe circumſtances which I now men ioned as being too too often occaſion of ſin, but may be made uſe of as aids to repentance: mens afflictions make them repine

repine againſt God, but they may better teach them, *to humble themſelves under his mighty hand that he may exalt them in due time*; profane men in their troubles fret againſt God *and charge him fooliſhly*, but would it not be more manlike in ſuch caſes to pray unto God? And to pour out their ſouls in ſupplications to him, who hath delivered others *and can deliver them in ſix troubles and in ſeven*? *The cares of the World and the love of riches heretofore choaked up the word, that it became unfruitful*: But here they have very little of worldly buſineſs, and leſs of riches to diſturb them, and where mens affairs are deſperate in this world, one would think they ſhould think it not only their duty but their intereſt, to provide for the next, that they may not be undone both here and hereafter.

Moſt wiſe men are ſenſible that their *time is ſhort* when compared with the work that they are to do, and the Eternity that they are to prepare for; that their days are as *a ſhadow, as a vapour, as a flower, that they paſs away as a Tale that is told*: And it is a ſaying not more common than true, *that time is precious*; and if it be ſo precious, it is more valuable ſure than to be thrown away upon Cards, or Dice, or any other idle and fooliſh diverſion that Courts their fooliſh, and

Lazy

Lazy humour; it is folly in the worldling to prefer his buſineſs, before his Religion, before his Devotion, before his Duty, greater ſure in the Priſoner to prefer before theſe moſt valuable things any idle toy, or ſilly ſport, or impertinent diverſion, profane is the Worldling who will not ſerve his God as long as he hath any thing elſe to do, more profane is the Priſoner who will not ſerve God when he hath nothing in the World to do beſides; and they cannot find time to pray, when they can find time to curſe, and to ſwear, to game, and to drink, to tell idle ſtories, and employ themſelves in uſeleſs recreations: But ſin is never without ſome excuſe, and thoſe that cannot be ſo ſenſeleſs as to complain that they want time, complain with more ſhew of reaſon, that they want Oratories to perform their Devotions in: They love *the beauties of holineſs*, they delight *to meet God in his Temple*, *to praiſe him in the Congregations of his Saints. The houſe of God is the houſe of prayer*, and in that houſe they deſire *to pay their Vows*: And it is not more their trouble that they cannot meet their friends in the World, that it is that they cannot go with other good men to joyn in prayers and praiſes, and other offices of Religion in his Church and Temple: But it is the glory of this City, that

this

this objection is in great measure taken away, in those Prisons that are under their inspection, the Governours of this City having extended their care both to the Souls and Bodies of their Prisoners: Having made their Chambers so convenient that they are inferiour to those of most dwelling houses, in nothing but this that they want the advantages of Liberty, and their Chappels so decent that they come not much behind the Churches of divers Parishes among us.

But in other places where these Oratories are wanting, it is no excuse for our omission of our devotions, that we want a Church to perform them in: For God hath made nothing to be our duty to do, which his providence hath made impossible to be done: But where we want the usual conveniences of the publick, we may by the devout offices of Religion consecrate every place to be a kind of Temple to us.

No place so noisome but there God is willing to dwell with a pious Soul, no confinement so streight but from thence God can hear our prayers: The stench of a Prison does not fright away his presence, nor stone walls intercept between him and our supplications, St. *Paul* and *Silas* sung Psalms in Prison, and St. *Peter* prayed there: *Jeremiah* sent up his supplication from a Miry Pit,

and

and *Daniel* from the Lions Den, *David* from the Cave, and *Ionah* from the Belly of the Whale. He found a Chappel in the Sea, and a Temple in the midſt of his Billows; and as he himſelf words it, he ſaid *from thence he would look towards his holy Temple. In every place men ought to lift up holy hands,* in every place men ought to pray, and from every place God can hear and anſwer their prayers: So that the exerciſes of repentance, and humiliation, and devotion, and piety, are proper for a Captive condition, and this condition is not wholly deſtitute of ſuitable aids and conveniencies for this duty.

But then thirdly in theſe places alſo there are not wanting thoſe that are more unwilling than unable to pay their Debts, who could be as willing to ſerve God in praiſes, and devotions, and *long prayers* too, as the *Phariſees* were, but would be allowed in the mean time *to devour Widows houſes,* and to make their Heirs rich with what they rob the Fatherleſs of: They are willing to die in Debt, that their Sons may live in plenty: But though men ought to love their Children, yet ſure this is an unnatural love to be willing to be damned for them: To purchaſe them an Eſtate at the price of their Souls, and caſt away theſe by fraud and injuſtice that their off-ſpring may flouriſh in

Pride

Pride and Luxury; to burn in Hell, that they may thrive on Earth.

Unhappy circumſtances ſuch men put themſelves in, if they repent before they dye, they muſt reſtore their ill got, or which is much the ſame, their unjuſtly detain'd riches, and then their Children are undone in this world, but if they do not they themſelves are undone in another world: The damnation of ſuch is juſt, but not ſo ſure the ſtriving of their poſterity: *For the Curſe of God is in the houſe of the wicked,* and the Children ſeldom enjoy long, what their Fathers ſoon got, by rapine and violence: But howſoever that falls out, the unjuſt man ſhall be ſure to find Gods vengeance following him if not in this, yet aſſuredly in another world: *we muſt not overreach, nor defraud our Brethren in any matter, for God is the aſſured avenger of all ſuch*: We may deceive men by our concealment of that Eſtate which ought to be lyable to pay our Debts, by conveying to the Son what ought to pay the obligations of the Father, and by many other fraudulent arts, and knaviſh compoſitions, but *God is not mocked,* Conſcience will not hereafter be ſtifled, and though we endeavour to Lull it a ſleep now, it will awake hereafter and torment us, and when we have our Liberty the checks of it will be more anxious, than the troubles of

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Impriſonment; or if it be feared here, it will be uneaſie enough hereafter: And the more drowned in ſecurity we are here the more affrighting will be our amazement hereafter: *If they will not now then they ſhall howl and weep; their riches ſhall corrupt, their Garments ſhall be Moth-eaten, their Gold and Silver ſhall be Cankered; but the ruſt of them ſhall be a witneſs againſt them, and ſhall eat their Fleſh as it were fire*; by all their fraudulent compoſitions, and unrighteous conveyances, and unjuſt detention of what is not their own, *they have but heaped up treaſure againſt the laſt day*, but a very ſad treaſure indeed: *They have heaped up treaſure againſt the day of wrath, and the Revelation of the righteous judgment of God.*

And now, it remains that I conclude this Chapter with ſome office of Devotion, not thereby to exclude the office of the Church which is very ſuitable not to publick only but alſo private Devotions, but though the general exigencies of Chriſtian votaries are provided for therein, yet it did not become the Fathers of our Church to deſcend ſo low as to all minute circumſtances of private Chriſtians, and therefore the moſt obedient ſons of the Church have not thought it any wa inconſiſtent with their high eſteem for the Liturgy to compoſe new Prayers for ſome particular occa-

occaſions, as appears by the Printed labours in this kind, as of divers others, ſo particularly of the Right Reverend and Learned Biſhop *Andrews*, Biſhop *Hall*, Biſhop *Taylour*, and of the now living, and no leſs Learned, than conformable the Incomparable Doctor *Patrick*: From whom I have borrowed this enſuing Prayer, and becauſe I have charity to think that Priſoners may find company in ſo good an exerciſe I have here, and in other parts of the Book where I have tranſcribed ſuch patterns of Devotion from others, changed the Singular into the Plural, which Singular they may replace again, if they pleaſe when they pray ſolitary: or retain the Plural ſtill as Chriſtians do in the Lords prayer, when they uſe it in their Cloſets, and with this Prayer of our Lord I have concluded this, and think proper, to conclude with it our other Devotion.

A Prayer to be uſed by Priſoners for Debt, tranſcribed out of Dr. *Patrick's Devout Chriſtian.*

O *GOD, who art preſent to us in in all places, and haſt regard to the ſighs and groans of the miſerable, who humbly implore thy pity and compaſſion towards them: Vouchſafe to look graciouſly upon us thy afflicted Servants in this place, which is moſt deſolate, and comfortleſs, unleſs the light of thy countenance ſhine upon us: We confeſs that we have too much abuſed the Liberty which we formerly enjoyed, and not ſo carefully as we ought, improved thoſe happy opportunities which were put into our hands: Many ways we are ſenſible, we have offended thy Divine Majeſty, for which we are heartily ſorry and acknowledg our ſelves infinitely indebted to thy goodneſs, that we are not plunged into the depth of miſery, to bewail our ſins in the bottomleſs pit: We thank thee O Lord, with all our Souls, that we are not ſhut up into*

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the place of utter darkneſs, and that we have any hopes to obtain the redemption which is in Chriſt Jeſus, in whoſe name we beſeech thee to pardon us and to ſanctifie the ſtreights wherein we lye, to the freeing of our Souls from the bond of all iniquity, and the reſtoring of us to the glorious Liberty of thy children: Help us ſeriouſly to follow the direction of thy providence in this reſtraint, and now that we are ſo much alone by our ſelves, to deſcend into our own hearts, to ſearch and try our ways, and unfeignedly to turn to thee our God: Enlarge our ſpirits more than ever, now that our bodies are confined, in fervent prayer for thy divine grace, and in chearful thanksgivings for the innumerable benefits that we have received from thy divine bounty, and in tender pity and commiſeration of the ſad condition of all diſtreſſed people, and be pleaſed to touch the hearts of our Creditours alſo with a ſenſe of our miſeries; incline them to accept of what we are able to pay, and make us willing to ſatisfie them to the utmoſt of our power. In the

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mean time beſtow us on the bleſſing of a con-
tented ſpirit; help us patiently to endure
the inconveniences of this place, and pre-
ſerve us from the danger of thoſe tempta-
tions which we meet with in it, eſpecially
from ſeeking a remedy of our ſorrows in
the pleaſures and intemperance of evil
company, or any profane mirth whatſoever.
Be thou our comfort O God, and our ex-
ceeding joy and the full ſatisfaction of our
Souls in all conditions, and when thou art
pleaſed to deliver us from this place, and
reſtore us again to our deſired freedom,
O Lord make us ever mindful of the Vows
wherein we are now forward to bind our
ſelves: diſpoſe our hearts to be ſenſibly
affected with thoſe mercies which we have
formerly little regarded, that we may ne-
ver forget to praiſe thee even for the be-
neſit of a ſweeter air than now we enjoy,
& to acknowledge thee in the night ſeaſon
upon our beds, and to thank thee for the
courſeſt food, and eſpecially that we may
rejoyce to go again into the great congre-
gation to praiſe thee with the moſt ar-
dent love for all ſpiritual bleſſings in Chriſt
Jeſus

Jesus: Preserve in us also a grateful remembrance of the kindness of our friends and neighbours, especially of those persons to whom we stand particularly indebted, when by their charity we shall be released, and whatever loss they sustain by our poverty, good Lord make it up abundantly to them and theirs out of thy rich grace and mercy, requite their love with plenty and prosperity in this world. and give them the reward of eternal life & glory in the world to come, through Christ Jesus our Lord, in whose name and words we further pray.

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven, give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory for ever and ever, Amen.

CHAP. II.

Inſtructions for ſuch Malefactours, as have committed ſuch crimes, the puniſhment whereof is ſome publick ſhame or corporal infliction, or any other puniſhment below that of death, Applyable in great meaſure to the condition of thoſe that are in Bridewel.

FRom Debtors I proceed in the next place, according to my promiſed method to Malefactors, and as ſoon as ever I ſet Pen to Paper upon this Subject, I find within my ſelf a reluctancy of Spirit to proceed any farther, as conſidering within my ſelf the ſmall probability I have of ſucceſs, from any thing that I ſhall write here, upon minds ſo hardened againſt all good Counſel, but though men will be unmindful of their duty, the Miniſters of God ought not to be unmindful of theirs, but according to the charge given to *Ezekiel* when he was to Preach to that *Rebellious Houſe*, they ought *to ſpeak the words of God unto them whether they will hear, or whether they will forbear*, ch. 2. v. 7. and it becomes them to remember that they are ſpiritual *Watch-men*, whoſe duty it is, *to warn the wicked to turn from their way*, which if they

they forbear to do, *the blood of the wicked ſhall be required at the hand of the Prophet*, but if they do as they ought, *endeavour to turn the wicked from their way, and they turn not, they ſhall dye in their wickedneſs, but the watchman hath delivered his own Soul. ch.33.v.6,8,9.* The Grace of God is always ſufficient, and ſometimes effectual to the recalling of Publicans and ſinners: as St. *Matthew* and others, Whores and Harlots, as *Magdalen*, Idolaters, as *Manaſſeh*, Perſecutors, and Blaſphemers, as St. *Paul*, and Thieves and Robbers, as *Oneſimus*, and the Thief upon the Tree; And it is poſſible with him, to whom nothing is impoſſible, to bleſs what I ſhall write to the Converſion of the moſt obdurate ſinners, and peradventure *he may give them repentance*, which if he ſhould of his infinite grace, and goodneſs do, I ſhall rejoyce that I have been a poor inſtrument in his hand towards the turning of *a ſinner from the Error of his way, and ſaving his ſoul alive.* But if, which I fear, my poor labours in this kind ſhould want the deſired ſucceſs, I ſhall content my ſelf with the ſatisfaction of my conſcience in having endeavoured to ſtop *the mouths of wickedneſs*, and in having rendred them inexcuſable: Which I purpoſe to do in this enſuing diſcourſe. But becauſe all ſinners are not of the ſame ſide, nor have arriv-

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ed at the ſame degrees of wickedneſs, I ſhall begin with the lower ſorts of Malefactors, and before I proceed to thoſe who have either deſerved by Law the Sentence of Death, or are under it, ſhall ſay ſomething to thoſe who have committed leſſer crimes, whoſe puniſhment is ſome ſhame or diſgrace, or Corporal infliction, whether of whipping, or working in the Houſe of Correction, or the Like.

And my firſt exhortation to theſe ſhall be, to take notice of theſe leſſer puniſhments, and thoſe ſins which are the cauſes of them, and to endeavour heartily to repent of them before they come to that height of wickedneſs which greater Malefactors have arrived to; For that direction is a very prudent one, not only in the diſeaſes of the Body, but of the Soul too.

Principiis obſta ſero Medicina paratur,
Cum mala per longas invaluere moras.

A Green wound is ſoon cured with any common Plaſter, and with ordinary care: but when by neglect it grows into a Gangreen, no cure for the member ſo affected, and ſcarce for the Body, but by cutting off a part ſo corrupted, for fear of diffuſing its venome into the whole. Young novice ſinners are often

often reclaimed without much difficulty; In them natural conſcience is quickly awakened, the ſenſe of ſhame eaſily revived and the fear of Hell eaſily impreſſed upon their minds, but when men have broke through all theſe, hardened their hearts, ſtifled their conſciences, ſtrengthened their foreheads againſt all ſhame, and their Souls againſt all fears of damnation, it is ſcarcely poſſible to reclaim them, and as hardly poſſible to ſecure the publick, from the miſchiefs they may receive from their poyſonous example, but by cutting them off by the hand of Juſtice, as corrupt members uſe to be from the reſt of the Body, for fear of ſpreading their infection into it. And therefore before men are arrived at this dreadful height of wickedneſs, it will be their wiſdom to watch againſt thoſe beginnings of wickedneſs which have already brought them to ſhame and diſgrace, and the Houſe of Correction, will probably bring them to the Gallows here, and unleſs the grace of God reclaim them, to Hell and damnation hereafter: To theſe if to any that exhortation is proper. *Exhort one another dayly, while it is called to day, leſt any of you be hardened through the deceitfulneſs of ſin, Heb.* 3. 1. It is poſſible thoſe that are concerned in this exhortation, may find the work hard when they firſt ſet upon it, their

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long contracted Habits of ſin are hard to be removed, the thoughts of God are uneaſie to their minds, it is difficult for them to return from a looſe to an Induſtrious courſe, from a riotous to a ſober way of life, from *the folly of the wicked, to the wiſdom of the juſt*; But the difficulty of the work, ought not to be a Plea for our deferring of it, but an Argument rather for ſetting about it, without delay; for what is hard at preſent, will be harder hereafter, when our ſinful inclinations by continuance have grown ſtronger, our conſcience more ſeared, the Spirit of God by conſtant reſiſtance leſs operative in us, and the Grace of God weakened and abated by contrary Habits of ſin; and therefore if we ever deſire to repent before we dye, (as the moſt obdurate ſinners will pretend they do,) the wiſeſt way is, to ſet about the work betimes, before a further continuance in a wicked courſe of life, make our reformation more difficult to us then at preſent it is. There is no man that is well in his wits, and conſiders what he does, that would be willing to fill up *the meaſure of his ſin*, to outſin *the day of Grace*, wholly to tire out the *long ſuffering and forbearance of God*, or to arrive at ſuch a degree of wickedneſs, from whence there is no hope of reclaim by the uſual methods of Gods Grace and mercy; And if men are afraid of

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arriving at such a desperate estate, the best Counsel that I can give them for the avoiding of it, is this; That they would seriously take notice of those early discoveries of Gods indignation, and displeasure against them: the footsteps of which they may in some measure see in their present punishments of shame, and disgrace, and confinement, and drudgery; and may more clearly discern in the checks, and reproofs of their own consciences, unless they have hardened them against all such apprehensions by a constant cust m of sinning, and this is the first advice that I think proper to give to this sort of Malefactors, that they would now endeavour to break off their sins by a timely repentance, before they arrive at those d grees of wickedness whose punishment is that of death by the Laws of man, and a far worse punishment, from the *wrath of God revealed against them* in the Scriptures.

My second direction shall be that in order to this their reclaim, they would take occasion from that degree of Punishment which at present they endure to reflect seriously upon those several evils, and inconveniencies which by the just Judgment of God attend upon sin even in this life. And for this meditation they may find abundance of matter supplyed by

by obſerving the circumſtances of their preſent condition; They are in reſtraint and other men enjoy their liberty, and ſo might they have done too, if they had uſed their liberty more ſoberly, they are expoſed to ſcorn and contempt, diſgrace and obloquy, while other men live in Credit and repute among their neighbours; and thus they might have lived too, if they had ſought the praiſe of God and man by a Faithful continuance in well doing. They are employed at hard drudgery and ſevere Labour, under their fierce, and *Ægyptian Task-maſters*, while others follow their callings with mirth and cheerfulneſs, maintain their Families by a prudent, and moderate induſtry, take paines in an honeſt way, but are forced to take no more then the conveniency of their concerns engages them to: and what is the condition of other men might have been theirs if they had ſo pleaſed themſelves; but becauſe they refuſed an honeſt labour, they are brought now to this forced, and conſtrained drudgery: Surely no way is ſo fooliſh as *the path of iniquity:* and no Fool ſo unwiſe as the ſinner is. He loſes his ends by thoſe very methods whereby he purſues them, and runs upon miſchief by thoſe very ways by which he ſeeks to avoid it; the pride of his heart made him ungovernable, and in *Bridewel* he finds

finds a ſevere check for his pride. He hated labour, and there he finds a drudgery more toilſome than any of thoſe labours that induſtrious men are uſually engaged in; he was of a gadding, and a vagrant humour, but there he hath a cloſe reſtraint; he loved ſloth and pleaſure, but there he wants both, and inſtead of them, meets with the Laſh, and the working-houſe to correct the riot, and lazineſs of his former converſation: It is poſſible that ſinners when they are under the ſmart, may murmur at God, and his providence towards them in all this, but if they will but ſeriouſly conſider the tendency of things, they will have reaſon to acknowledge that what they call ſeverity, is the greateſt mercy imaginable; for it is much for our intereſt, that ſin ſhould be made uneaſie to us, that the Paths of it ſhould *be hedged with Thorns*, and that ſinners ſhould meet with rubbs and blocks in their way, for fear the pleaſure of ſin ſhould prove a bate to them, to tempt them to ſwallow the hook more glibly, and the more uninterruptedly to purſue thoſe ways the end of which will be deſtruction, and perdition at that dreadful day of judgment, *when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels: In flaming Fire taking vengeance on them that know not God and obey not the Goſpel of our Lord.*

Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. 2 *Theſ.* 1. 9. And this brings me to another direction ſuitable to the condition of thoſe that are concerned in the Meditations of this Chapter, and that is.

Thirdly, When theſe offenders have in their moſt retired thoughts conſidered the ſeveral inconveniencies which attend ſin, and ſinners in this life, it would be a very uſeful inſtance of ſpiritual wiſdom in them to carry their thoughts further to thoſe puniſhments which are due to it in the world to come: Sui able in this caſe is the counſel of our Saviour to the *impotent man* whom he found, and healed at the Pool of *Bethesdah*, *ſin no more leſt a worſe thing come unto thee*: S. *John* 5. 14. For although heavy are thoſe afflictions which they are under already, more heavy are thoſe which they may ſtill expect (unleſs the grace of God and a timely repentance prevent) both in this world and in the next, grievous it is for men to conſider that they are ſlighted by their friends, that their kindred and acquaintance forſake them, that they are accounted, (and that juſtly) *the filth and off-ſcouring of the world*, but more grievous is it for them to think that they are rejected of God, accounted by him as *re-*

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probate Silver, Veſſels in which there is no pleaſure, Veſſels of diſhonour here, hereafter likely to be *Veſſels of wrath* and indignation: Now at preſent *accurſed children, without Chriſt, aliens from the Commonwealth of Iſrael, ſtrangers from the Covenants of promiſe, without hope, without God in the world,* hereafter like to be, of the number of *thoſe Goats* which ſhall be caſt to Chriſts *left hand, thoſe tares* whoſe end ſhall be *to be burned,* thoſe *unprofitable ſervants* whoſe lot it ſhall be *to be caſt into utter darkneſs,* and whoſe dreadful ſentence that ſhall be, which our Saviour mentions, St. *Mat.* 25. 41. *Depart from me ye curſed into everlaſting fire prepared for the Devils and his Angels.* Shame is burdenſome to an ingenious ſpirit, and God hath planted a keen, and quick ſenſe of it in our natures for this very purpoſe that it may be a check to ſin, and a preſent puniſhment to thoſe that do things deſerving ſhame; and however mildly men, or women may be uſed when they come to *Bridewel,* yet a puniſhment it is, barely to be ſent thither, in that it brings a blot to their Name, and a ſtain to their reputation, and will be a note of infamy upon them even after they are delivered from that place: Now if ſhame be grievous, (as indeed it is,) there is another ſhame, and a more laſting one attends the

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wicked after they are delivered from this: For as the *righteous ſhall go into everlaſting glory*, ſo alſo the *wicked ſhall go* into a place of *ſhame and everlaſting contempt*, *Dan.* 12. 2. Here only our groſſer actions and ſuch are ſcandalous are expoſed; there our very ſecret thoughts; Here the greater miſcarriages of our lives, there the *naughtineſs of our hearts*; Here men only, and uſually but few are ſpectators of our *infamy and diſgrace*, but there we ſhall be made in a worſe ſenſe, then that in which the Apoſtle ſpoke it, *A ſpectacle to the world, and to Angels, and men.* Even God himſelf, *the God of mercy and all conſolations ſhall laugh* then *at their deſtructions*: The Good Angels, who rejoyce *in Heaven* at the Converſion of one *ſinner that repenteth*, ſhall ſhout at the ruine of *thoſe tranſgreſſours againſt their own ſouls*, and the Devils who were their tempters to ſin here, ſhall be their tormentours for it there, and all mankind ſhall behold their ſhame, and none ſhall endeavour to cover it, none ſhall pity it. But if the ſenſe of ſhame be but a weak argument to thoſe that have caſt off all ſhame, let them conſider that that is a place of pain too: If fire be tormenting, there they ſhall converſe with *everlaſting burnings*, if the gnawing of a Viper in our bowels may be thought to be grievous, there *their worm ſhall never dye*,

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if the *ſmart of the whip be tormenting*, there it is ſaid that the wicked ſhall *be delivered up to the tormentours*, and their torment ſhall never end. I know there are diſperſed up and down in the Goſpel many more ſweet and raviſhing motives to repentance then theſe are; *The Love of Chriſt ought to conſtrain us*, the Grace of the Goſpel ought to invite us, the promiſes of it are with enough to encourage us to obedience, and men of ingenuous ſpirits, men who will act like men, will be drawn by *theſe cords of Love*, by theſe *cords of a man*, as the Prophet calls them, and *they will follow God*. But the ſame Goſpel hath more rough Arguments then theſe, for men of more rough tempers, and where we meet with obdurate ſinners, *as knowing the terrours of the Lord*, We ought to *perſwade* them, We ought to tell them; That *vengeance is his, and he will repay it*; That *tribulation, and anguiſh, indignation and wrath* ſhall be the Portion of *every ſoul of man that worketh evil of the* Jew *firſt, and alſo of the* Gentile. That God will *conſume* the wicked *from the very beginning of revenges*, that his wrath will begin *to burn againſt them* here, and will reach againſt them everlaſtingly hereafter: If the Preſent ſufferings of offenders raiſe up in them ſuch thoughts as theſe are, they have then a very uſeful effect upon them: The very end of Pu-

niſhment is, that the wicked *may ſee and hear*, and feel, and be ſenſible of that hand of God that is ſtretched out againſt them, and do no more wickedly. And if this be the effect of ſuch puniſhments, as in this Chapter have been deſcribed, they have reaſon to rejoice, That theſe *chaſtiſements* which are *not for the preſent Joyous, but grievous*, have begun *to bring forth the peaceable fruit of righteouſneſs*, that theſe corrections which are *in the Fleſh* have any way contributed to the *ſaving of the Spirit in the day of the Lord Jeſus*, and that *theſe afflictions which are but for a moment* have begun to work in them that *fear of God which is the beginning of wiſdom*, that *Godly ſorrow* which is naturally productive of *that repentance* which is *never to be repented of*, and that reformation of life, which if perſevered in to the end, will entitle them to a *far more exceeding weight of Glory*. And when theſe motions begin to work in them, it is their duty, and it is their intereſt to pray to God for that *Spirit* that may further *convince* them, *of ſin, and of righteouſneſs, and of Judgment, and our Heavenly Father* hath promiſed *that he will not deny his Spirit to them that ask it, and if they lack wiſdom* to direct them in that way, with which as yet they are verymuch unacquainted, *Let them ask of God who giveth to all men Liberally*,

rally, and upbraideth not, and it ſhall be given them. And becauſe that *of themſelves as of themſelves they are, they are not ſufficient to think any thing that is good,* much leſs to do it, and much leſs ſtill to preſerve in doing: Let them implore the Grace of God, which is ready at hand to all thoſe, that by Faith and Prayer, and ſincere endeavours ſeek after it: Let them *ask and it ſhall be given*, Let them *ſeek and they ſhall find*, Let them *knock* and God will *open to them. Let them draw nigh to God* in ſincere purpoſes of repentance, *and he will draw nigh to them* in his grace and mercy, and will enable them *to cleanſe their hands* though they have been *ſinners*, and to *purify their hearts* though they have been *double minded*, and to aſſiſt them in ſuch ſupplications as theſe I have here ſubjoyned this enſuing Prayer.

A PRAYER.

O *LORD, our God we beſeech thee look down upon us poor and miſerable ſinners, who now groan under the weight of our ſins, and the puniſhment of them: we deſire to ſubmit to thy providence in all things, and to ackowledg that thou art juſt and righteous in thoſe evils which thou ſendeſt upon us, and thou haſt but recompenced upon us* the fruits of our doings, *we have miſuſed our liberty, & thou haſt puniſhed us with thraldom: We have ſinned in pride and the haughtineſs of our hearts, and thou haſt brought us to ſhame and diſgrace: We have ſinned by riot and exceſs, by ſloth and wantonneſs, and thou haſt exerciſed us with ſlavery and drudgery, and haſt made us to ſerve under* Egyptian Task-maſters. *We beſeech thee, O Lord, of thy mercy to teach us how to diſcern our ſin in our puniſhment,* to learn *repentance and obedience* by the things that we ſuffer, *and* to humble our ſelves under the mighty hand, *that thou mayeſt deliver*

us in thy due time. *However thou dealeſt with us now,* caſt us not from thy preſence *hereafter, howſoever thou exerciſes us with ſhame at preſent make us not then in our perdition to be* a ſpectacle to the World, and to Angels and to Men: *But let the ſenſe of thy wrath at preſent inſtruct us in thy fear, and withdraw us from* the errour of our ways, *that our* Soul may be ſaved in the day of our Lord Jeſus. *Give us thy ſpirit O God, further* to convince us of ſin, and of righteouſneſs, and of judgment, *and to* guide our feet into the way everlaſting; *Give us thy wiſdom to direct our ſteps, and to lead us into thoſe paths which as yet we are very much acquainted with; Grant us thy grace to enable us to do thoſe things which thou requireſt of us. As thou haſt given us a heart* to will *what is good, ſo* of thy good pleaſure *give us ſtrength* to do *and to perſevere in well doing: And, whenſoever of thy goodneſs it ſhall pleaſe to deliver us from this miſerable condition wherein we are, grant that we may return* from the folly of the

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wicked to the wiſdom of the juſt. Let the time paſt of our Lives ſuffice us to have fulfilled the luſts of the fleſh, *and for the time to come teach us to live more* ſoberly, and righteouſly, and godly *than hitherto we have done, that we may adorn the Goſpel as much by our repentance, as we have diſhonoured it by our looſeneſs, that we may* break off our ſins by repentance, *that we may* work with our hands the thing that is good, *that we may* commit our ſelves to thee well-doing, *that we may* provide for the things that are honeſt in the ſight of God and men; *that we may ſerve thee in this world, and be happy in another, and all this we beg of thee, and what elſe thou ſhall ſee needful for us in the name and mediation of our Lord and Saviour Jeſus Chriſt: In whoſe name and words we further pray.*

Our Father, &c.

CHAP.

CHAP. III.

Directions for those that are tried and cast for their lives, but have them spared, by the mercy of the King or the Bench.

FRom these that in Law are counted lesser Malefactors, I proceed in the next place to those that are greater, and have incurred the danger of death, and these are to be considered under two several, though near in time, yet in nature very different circumstances before their Trial and after it; Before their Trials we find them full of fears, and sollicitudes, and careful thoughts: What the witnesses will depose against them, what plea they themselves may make against their depositions, what verdict the Jury is likely to bring, and what sentence the Judge may pronounce upon them.

Now natural it is for men that are in trouble, to be affected with such fears and sollicitudes as these, and as it is natural, so if these cares rise not to too inordinate a degree, it is allowable too in the permissions of religion; *Jacob was* afraid of his brother *Esau*, and his fears made him seek to appease him by a present, *David* was afraid

of his Perſecutour King *Saul*, and his fears made him ſeek ſo many Subterfuges, our Saviour himſelf had ſome natural reluctancy against *that* bitter *Cup*, and he prayed very earneſtly that it might *paſs from* him, and when St. *Paul* was accuſed by *Tertullus* and others he made very curious, and artificial defences for his life: And ſo may Priſoners too when they are Indicted very allowably make all juſt defences that their caſe will admit, all ſuch Pleas for themſelves as their cauſe will bear, and all prudent arts, that their wit, not aided by lies and falſifications can direct them to: But while Priſoners are mindful of all thoſe methods of defence, which ſelf preſervation will put them upon as men, they ſhould not be neglectful of thoſe religious conſiderations which become them as Chriſtians: They ſhould with the ſame ſollicitude prepare for that great account at the laſt day, as they do for that at the *Old Bayly*, they ſhould remember that he that is to judge them hereafter is God, and not man; that there will be no need of witneſſes to depoſe againſt them, their own conſciences, which they ſtifle now, will impartially teſtifie againſt them then, and ſupply the place both of witneſs and Jury too, by bringing in a righteous verdict againſt them, and making them as

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condemned of God, ſo alſo ſelf-condemned, in the ſecret convictions of their then awakened ſpirit. For the raiſing of ſuch thoughts as theſe are within their ſouls, let the Priſoners frequently conſider and meditate upon every word in that ſuitable Text of Scripture: 2 *Cor.* 5. 10. *we muſt all appear before the judgment Seat of God, that every one may receive the things done in his body, whether they be good or bad.* Some young ſinners by the reaſon of the tenderneſs of their age are below the cognizance of ſuch Courts as theſe, and there are years, at which ſentence of death cannot be paſſed againſt an offender, but *all muſt appear before that judgment Seat, both young and old.* Some ſinners are ſo great as to aw Juſtice, and when a Tyrant holds the Scepter, and *eſtabliſhes iniquity by a Law*, no Court is ſo high as to take cognizance of him, and to call him to account but none is great enough to deliver himſelf from the hand of God, for his juſtice is armed with an infinite power, whereby to execute the awards of his wrath upon the moſt obdurate ſinners: Some ſins are ſo ſecret that the eye of man which ſees not the heart, can not diſcover them, and therefore the juſtice of man cannot puniſh them, but God *ſearcheth the hearts, and tries the reins*, and he will *judge the ſecrets of men by Chriſt Jeſus.*

Jeſus. Men can only kill the body, but he *can caſt Body and Soul into Hell-fire*, they can inflict only temporal death, God eternal and everlaſting. Fire here may burn the body for a while, which puniſhment is ſometimes inflicted upon women for petty treaſon, but as that fire burns the body, ſo it conſumes it, and the fierceneſs of the flame, and the pains of the offender have both a ſpeedy concluſion, but that fire burns for ever, and the ſinner hath an everlaſting duration to endure thoſe flames in.

This judgment and the conſequences of it they ſhould often meditate upon; and no time more proper than this, wherein they are to paſs to that temporal judgment which bears ſome faint reſemblance with the Eternal.

Now it is a proper time for them to ſet their ſouls in order before God, to endeavour to make their peace with him, by earneſt prayer to ſeek his pardon and forgiveneſs, and whether they live or die, they will find the ſpiritual benefit of ſuch thoughts as theſe are, if the latter be their dreadful Lot, they have by this means begun their preparation for death; but if through the mercy of God, the former be their more pleaſing portion, they may aſſure themſelves, that ſuch men as are prepared to dye, are by that means much more fit to live.

And now that I have brought the Priſoners to the *Old Bayly*, it will not be long before they know their ſeveral Dooms. Some have the Sentence of Death pronounced upon them, Some are caſt for their Lives, but by the mercy of the Bench, are ſet aſide for Tranſportation, or for Clergy, or are left to the mercy of the King: For the firſt of theſe the enſuing Chapter is deſigned, to the others I now Addreſs my ſelf, and firſt to thoſe who are for Tranſportation who are uſually the moſt in Number.

And here a very ſlender obſervation may ſoon ſuggeſt to us, that the condition of convicts after their Tranſportation beyond theſe as differs little from that of thoſe that are in Bridewell, unleſs in the duration of their evils. For when they are ſet down upon the place of their Baniſhment, they are delivered to a ſeven-years bondage, ingaged in hard labours, expoſed to great drudgeries, and treated with very much ſcorn, and contempt, and inſolence; and uſuall, the reaſon why this mercy is ſhewed to them for the ſparing of their lives, is becauſe they are reputed to be but young Malefactors, having never before been legally convicted of ſuch crimes, as are puniſhable by death, and therefore before they proceed to the remainder of this Chapter, I deſire them to read what they find in the former

mer Chapter concerning the breaking off their ſins, by repentance, and improving their preſent afflictions of ſhame, and ſlavery to ſpiritual purpoſes: And to theſe directions I ſhall add theſe that follow.

Firſt, That they would be perſwaded to obſerve the mixture of *Judgment* and *mercy* which is very apparent in their preſent condition, *mercy* in that their lives are ſpared, and *Judgment* in that they are to ſpend the remainder of their lives in ſo much hardſhip and miſery, and then to turn the expoſtulation of the Apoſtle, *Rom.* 2. 4, 5, 6, 7, 8, 9. into an exhortation to themſelves, and *that they would not deſpiſe the riches of Gods goodneſs, and forbearance, and long ſuffering,* which ought *to lead them to repentance,* neither *treaſure up to themſelves wrath againſt the day of wrath, and the Revelation of the righteous Judgment of God, who will render to every man according to his deeds: To them who by patient continuance in well doing, ſeek for Glory and Honour and immortality eternal life, but to them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation, and wrath, tribulation, and anguiſh upon every ſoul of man that doth evil, of the* Jew *firſt, and alſo of the* Gentile. Thoſe that are thus Tranſported, they have Captivity for their puniſhment, and in that Captivity, they may diſcern ſomething

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of the ſeverity of God towards them, but not greater ſeverity then God hath heretofore ſhewed towards ſinners, and in the ſame kind of puniſhment too, that of ſlavery. *Manaſſeh* ſinned againſt God, and his puniſhment was, he was taken Captive by the Captains of the Kings of *Aſſyria*, and as ſuch bound in Chains, and carried to *Babylon*. *Zedekiah* ſinned againſt God, and for his ſin, he was expoſed, firſt to the ſcorn of *Nebuchadnezzar* in his bondage, and then in his cruelty, in the loſs of his eyes, and what was dearer to him then his eyes his Children: And it is no more then what was threatned by *Moſes*, to rebellious *Iſrael*, *Deut.* 28. 68. *Ye ſhall be ſould to your enemies for bondmen and bondwomen, and no man ſhall buy you*, that is, when they ſhould commit iniquity with greedineſs, their ſins would make them ſo vile in the eyes of God, that he would ſell them into the hands of their enemies, for Slaves and Drudges, and their enemies ſhould count them ſo vile too, that they could not think them worth the buying: So that that bondage which God inflicted ſometimes upon Kings and Princes, nay frequently upon his own People too, when they ſinned againſt him, and departed from him by their tranſgreſſions, ought not to be repined againſt by Malefactors, as it were too ſevere a puniſhment upon them by the hand of God,

for

for their tranſgreſſion, but contrariwiſe they ought to be thankful to the mercy of God, that he hath ſpared their Lives, and thereby given a ſpace for repentance, which if they conſider it aright, is a mercy of very great value, and of ſo great value, that their gratitude for life, ought to overballance thoſe murmurings, which they uſually entertain upon account of the ſufferings of it; of this opinion was *Jeremiah*, when he and his Nation were under the like circumſtances, in Captivity in a ſtrange Country, *Wherefore*, ſays he, *ſhould a living man complain, a man for the Puniſhment of his ſin? Lament.* 3. 39. in which ſentence there are almoſt as many Arguments as words, and every one of thoſe Arguments ſuitable to the Subject now in hand, *God* is the Creator of all things, *man* his Creature, why *therefore ſhould man complain* when he is afflicted? *The clay* againſt *the Potter*, the workmanſhip againſt the maker, *man* that is *but duſt and aſhes*, againſt God *the Lord* of all; his Soverainty will bear him out, if he diſpoſes of his Creatures, as he in his wiſdom thinks moſt fit, therefore they ought not to complain, eſpecially when they conſider, that they are ſinful men, and that their afflictions are but the *puniſhment* of their *ſins*. No great wonder if upright *Job* complain that he is afflicted more then the *ſcorners*, *Jeremiah*, then thoſe

thoſe that deal *treacherouſly*, holy *Daniel* and righteous *Shadrack*, *Meſhack*, and *Abednego*, then their accuſers, and tormentors, but unjuſt it is that ſinners complain, under their juſt and deſerved *puniſhment*, when they *reap* but the very *fruit of their doings*; More it would become them to acknowledge that *God is juſt and righteous in all that he does*, and in all the corrections which he does inflict, and that he has puniſhed *them leſs then their iniquties deſerve*, and then in juſtice he might have done, *if he had been extream to mark what is done amiſs*, and therefore that they ought to be humbled, and *accept of the Puniſhment of their iniquities*, and *bear the indignation of the Lord becauſe they have ſinned againſt him*. Eſpecially conſidering that he hath *given them a Portion among thoſe that are living*, God had not been unrighteous, if he had taken away the ſinner in the midſt of his ſins, and then as *the Tree fell, ſo it would ly*, as death left them, ſo Judgment would find them, and as they died in the Commiſſion of ſin, ſo they would riſe hereafter to the inflictions of wrath, but God hath been merciful in that, he hath given them a life, though a life very full of miſery to repent in, a ſpace, though that ſpace ſurrounded with many afflictions to make their peace with God. This *Goodneſs of God ought to lead them to repen-*

repentance, in order to which end let them.

Secondly, Live under a conſtant ſenſe of Gods omnipreſence, and that whereſoever they go, and into whatſoever parts of the World they are ſent by Baniſhment Gods eye follows them. He *fills the Heaven and the earth*, and the *Heaven of Heavens cannot contain him*, his greatneſs *is unſearchable*, ſo that there *is no flying from his preſence*, nor can any man *hide himſelf* in ſecret places that God ſhould not ſee him. They may fly their Country, but they cannot fly from the preſence of God, if in a ſtrange Land they retain the ſins of *England*, thither the Vengeance of God can follow them, there the Juſtice of God can find them out, prove their Plague and their ſcourge there as well as here, but if in a forreign Country, they repent of their ſins committed here, Gods Grace is as near to them there as here, *his mercy is over all his works*, and his goodneſs reaches *to the utmoſt corners of the earth*. And though their Fathers ſee them not, and their Friends know not their condition, yet God is as preſent to them there as here, and is ready to receive the Prayer of the Captive, the petition of the ſtranger, the ſupplication of the Baniſhed, and to grant his pardon to the pooreſt, moſt afflicted Penitents.

At the Seſſions ſome are found not guilty by their Jury, or obtain the benefit of their Clergy, or the gracious pardon of the King: which if they conſider it aright, is a mercy very highly valuable, and as it is the happineſs of theſe men that they have their Lives and Liberties, ſo it is their diſadvantage, that their Liberty is attended with the diſgrace of having once held up their hand, and how to improve this diſhonour to ſpiritual advantage, they have been taught in the forecited Chapter, and together with thoſe directions let them take theſe directions that follow.

Firſt, Now that they are free from the Tribunal of man that they would endeavour to ſet all accounts right between them and God: For very poſſible it may be that an offender may be either free, or guilty to a leſſer degree in theſe counts below, but perfectly guilty in that court above: Here ſome things are accounted felonies, ſome petty larcenies, ſome deſerve only by the law a brand in the hand, ſome the laſh and publick whippings, but thoſe are violations of the *Eighth Commandment*, and both of them place men in the Number of thoſe *Thieves* of whom St. *Paul* hath ſaid expreſly, that *they ſhall not enter into the Kingdom of God*, 1 *Cor.* 6. 10. He that ſhall kill a man in his heat and paſſion, is counted here not guilty

of Murder but Manſlaughter, but both theſe are violations of the *ſixth Commandment*, and both make us liable to the judgment to come: Nay more, that very paſſion which we make the alleviation of our crimes here is counted Murder in the the ſight of God. For ſo our Saviour expreſly aſſerts, *Math.* 5. 21.22. *Ye have heard that it was ſaid by them of old time*; *Thou ſhalt not kill, and whoſoever is angry with his Brother without a cauſe ſhall be in danger of the judgment*; *and whoſoever ſhall ſay unto his Brother, Racha, ſhall be in danger of the Councel, but whoſoever ſhall ſay thou fool, ſhall be in danger of Hell-fire*: Where we ſee different degrees of cauſeleſs anger, have different degrees of puniſhment, but all of them are violations of that Commandment, *Thou ſhalt do no murder*, and all puniſhable more or leſs in the judgment to come. And as for thoſe that are acquitted here, let them examine whether they are clear before God, and if of that crime, whether of others, as great per chance, and as crying, in the account of God: And to them, who eſcape with life and liberty, as well as to others, is appliable that of our Saviour, *unleſs ye repent ye ſhall all likewiſe periſh.*

My ſecond exhortation to ſuch is that for the time to come they would endeavour to live

live without offence in the ſight of God and man: New mercies require new acknowledgments, and we have no way of ſhewing our gratitude to God but by doing things that are pleaſing in his ſight: God hath granted them life; let them improve it to his honour, they have had the pardon of the King, let them ſeek forgiveneſs of God alſo, they have dishonoured themſelves and their profeſſion, let them endeavour to adorn the Goſpel for the time to come, by a more ſpotleſs converſation; Let them heartily repent of all their publick and private crimes againſt God and againſt men, that when they come to dye, they may be fitter to dye, than they were when they were Tried for their Lives, and for this among other things, let them pray in this or ſuch like addreſs to God.

A PRAYER.

O LORD our God we acknowledge before thee our manifold tranſgreſſions, the ſins of our hearts, the ſins of our Lips, the ſins of our Lives, our unclean thoughts, our filthy diſcourſes, all our unrighteous actions, we are here Priſoners in one place, but very different is the Lot, which thy Providence hath aſſigned to us, ſuch of us, O Lord whoſe days thou haſt meaſured out to the oppreſſour, give us grace to repent of thoſe ſins, which have cauſed this puniſhment, and the leſs mercy we find with men, the more let us find with God: As many of us as have found thy mercy in our Lives and Liberties give us grace, to be ſenſible of thy mercies, and to live cloſer with our God, who hath delivered our feet from falling, and our ſoul from the ſnare, and our life from the Grave. Let the ſhame

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we endure make us truly ſenſible of thoſe ſins that have cauſed it, and however we have had diſgrace here, let us not be confounded when we ſtand in judgment: make us mindful of thy eternal judgment, and prepare us for it, that when we come to die we may be fitter to die, and fitter to give an account to God, Lead us O Lord by thy councel, guide us by thy grace, give repentance, and pardon here, and bring us to thy glory hereafter, through our Lord and Saviour Jeſus Chriſt. In whoſe, &c.

CHAP. IV.

Conſiderations ſuited to the condition of Malefactors as are actually under the ſentence of condemnation for death.

WHat hath been already written in this diſcourſe is deſigned, to prevent, if poſſible, mens wretched arrival at the height of wickedneſs, and by ſuch conſiderations, as the nature of the ſubject would ſuggeſt, to ſtop their carier in wickedneſs, before they proceed from leſſer crimes to thoſe that are Capital: But there always was and always will be a generation of men *that are reprobates to every good work*, that have *their conſciences ſeared with a hot Iron*, that turn a deaf ear againſt all good Counſel, and harden their hearts againſt all good advice, and as for theſe ſeeing milder Methods will do no good upon them, neceſſity enforces to practice thoſe that are more ſevere. God ſays, nay which is more, ſwears that *he does not delight in the death of a ſinner, but that he ſhould turn from his wicked way and live*, but yet it is conſiſtent both with his Juſtice and mercy, to make death the Portion of ſuch as by their wickedneſs purſue it, and ſo make Perdition the

the inheritance of thoſe that by the obſtinacy, and perverſeneſs of their way unavoidably run upon it; And the ſame method is very conſiſtent with the rules of Juſtice, and mercy among men; Nay very often it is, that ſeverity upon offenders is mercy to the innocent, and compaſſion to the wicked, is cruelty to the juſt, for the ſlackening of Juſtice, encreaſes the number of Malefactors, and if ſevere laws were not made, and executed againſt Malefactors honeſt men would not be ſafe, but the Nation would be ſoon overrun with Robbers and Murderers, and all ſorts of evil doers, for as *Solomon* obſerved long ago. *Becauſe Sentence againſt an evil work is not executed ſpeedily; therefore it is that the heart of the Sons of men is thoroughly ſet in them to do evil*, Eccl. 8. 11. Righteous therefore and juſt it is, that the *wages of ſin ſhould be death*, death eternal by the Law of God, and death temporal by the Laws of God and man, *but the gift of God is eternal life through Jeſus Chriſt our Lord*: But to what acts of Faith and repentance to direct the Malefactor, that he may lay hold of that eternal life, will require much Spiritual skill, and prudence. The Right Reverend Biſhop *Taylour*, and the Learned Doctor *Hammond*, and ſome others have written diverſe things very accurately towards the Leſſening of that eſteem which

ſome men have of the efficacy of a death-bed repentance: If I ſhould here lay down their opinions in expreſs terms, as they have delivered them, in all probability I ſhould drive thoſe whom I now write to, into utter deſpair, but if I ſhould endeavour to aſſert and maintain the contrary, thoſe ſurviving Malefactors, into whoſe hands this Book ſhall come, would in all likelyhood make uſe of it, as a further encouragement to delay their repentance to the hour of death: Seeing therefore it is hard to Miniſter to the comfort of ſome, without giving occaſion to the Preſumption of others, I think it not ſafe to handle that point in a Treatiſe, which will be read both by the condemned and reprieved; But judge it more prudent to leave the Conduct of the ſouls of dying men in that particular, to thoſe Miniſters that ſhall viſit them near the approaches of their death: For the ſupply of which in ſuch caſes I ſuppoſe there is ſome proviſion made in all places of this Nation, but in this City very plentifully: They have a particular Miniſter allotted to them, whoſe duty it is wholly to attend this affair, to his aſſiſtance there are allotted by the order of the Honourable the Court of Aldermen, and upon the motion of the Right Worſhipful the preſent Sheriffs, the Miniſters of *Ludgate*, and both the *Counters*, and Diverſe other Miniſters

Miniſters of this City out of their Pious compaſſion towards them, very frequently contribute their ſpiritual aids, who may privately Miniſter to them ſuch comfort as their condition is capable of without danger of occaſioning preſumption and ſpiritual ſecurity to other Malefactors, who at ſuch times are not within hearing: But ſuch other conſiderations as I may ſafely ſet down without this danger, I ſhall here inſert.

Firſt, The condemned Malefactor ought humbly to confeſs his ſins, and this when accompanied with other requiſites of repentance has a promiſe of pardon.

So we have it expreſſed by the beloved Diſciple, St. *John.* 1. 9. *If we confeſs our ſins, he is Faithful, and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* So in *Hoſea* 14. 2. *Take to you words*, that is of confeſſion, and ſupplication, *and turn to the Lord your God, ſay unto him, take away all iniquity, and receive us graciouſly, ſo will we render the Calves of our lips*: For this pardon upon a true and ſincere confeſſion, *Solomon* depends by Faith in his Prayer at the Dedication of the Temple, 2 *Chronicles* 6. 36, 37, 39. *If they ſin againſt thee, (for there is no man that ſinneth not) and thou be angry with them, and they turn and pray unto thee, and ſay we have ſinned, we have done amiſs*

miſs, we have dealt wickedly, then hear thou from the Heavens even from thy dwelling place, their Prayer, and their ſupplication, and forgive thy People which have ſinned againſt thee: and that Faith that *Solomon* had in this Prayer of his, was founded upon that promiſe which we find in *Lev.* 26. 40. 42. *If they confeſs their iniquity, and the iniquity of their Fathers, with the treſpaſs that they have treſpaſſed againſt me, and that alſo they have walked contrary unto me: Then will I remember my Covenant.* That is, his Covenant of mercy and forgiveneſs. And ſuitably to the Faith of *Soloman*, and the promiſe of God *David* found it, *Pſalm* 32. 5. *I acknowledged my ſin unto thee.* ſays he there, *and my iniquity have I not hid, I ſaid, I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.* And where the ſin againſt God is complicated with injuſtice towards men, (as in condemned Malefactors it always is,) there it is requiſite that the ſinner confeſs to men, and ſhew his Zeal againſt unrighteouſneſs by diſcovering the combinations of wickedneſs that he hath been acquainted with; for it is hardly conceivable, that they thoroughly repent of their unrighteouſneſs, who at their death deſire it ſhould go unobſerved, and unreformed and unpuniſhed in others.

Secondly, Theſe confeſſions where they are accepted

accepted with God are always accompanied with a deep ſorrow, and contrition of Spirit for thoſe ſins that we acknowledge: otherwiſe they are Hypocritical, but together with this they are often a ſacrifice acceptable to God: *Pſal.* 51. 16, 17. *For thou deſireſt not Sacrifice, elſe would I give it thee: thou delighteſt not in burnt offerings, the Sacrifices of God are a broken and contrite Spirit, a broken and a contrite Heart, ô God thou wilt not deſpiſe:* And ſo to the ſame effect we find it in the Prophet *Iſaiah, ch.* 57. *v.* 15. *For thus ſaith the high and the Holy one that inhabiteth eternity, whoſe name is Holy, I dwell in the high and holy place, with him alſo that is of a pure and contrite Spirit, to revive the Spirit of the humble, to revive the heart of the contrite ones.*

Thirdly, To that repentance that will find pardon, there ought to be joyned a forſaking of ſin: and we are to explain the place before cited, 1 St. *John* 1. 9. by that other place from whence it ſeems to be taken. *Prov.* 28. 13. *He that covereth his ſins, ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall have mercy.* And by this the Scripture every where deſcribes ſaving repentance, calling it *a turning from our evil ways, returning from the folly of the wicked to the wiſdom of the righteous, cleanſing our hands, and purifying our hands* with many

many other expreſſions importing a thorough reformation of the whole man in life, and heart and lip; many parts of which becauſe they are always wanting in the late converſion of old Tranſgreſſours, the above mentioned Divines have very much doubted of the efficacy of ſuch a death-bed repentance to the great intents of mercy and pardon; and if it be ſaid ſincere intentions are often accepted by God, inſtead of performances, it is poſſible it may be as difficult to diſtinguiſh between the integrity & Hypocriſie of mens purpoſes, as between the truth and falſeneſs of their converſion, and therefore it is more prudent to leave the deciſion of ſuch queſtions to the Oral ſolution of ſuch Divines as ſhall either out of Duty, or Chriſtian Charity viſit them then to deliver it in Printed rules, where it may be read by thoſe who have more need to be preſſed to a ſpeedy Converſion, then be perſwaded of the efficacy of a late repentance.

Fourthly, After ſuch acts of confeſſion, and contrition, and repentance, as the condition of the Malefactors is capable of, let them caſt themſelves upon God, by a holy Faith and reliance, mixed with fear and trembling, both theſe conjoyned are and neither of theſe ſingle is ſuitable to the condition of theſe condemned ſinners. They ought to have a Faith in the mercy of God,

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as ſufficient to pardon the greateſt ſinners that return, according to the terms of the Goſpel, for elſe it were in vain to pray to God if we thought him wholly inexorable: but this Faith of theirs ought to be joyned with a holy trembling, for fear, leſt their repentance ſhould not be ſuch as God will accept, and leſt their preparations ſhould not be *according to the Preparation of the Sanctuary*, or elſe their Faith may ſoon degenerate into preſumption. Where the firſt is wanting, men run into deſpair: This ſeems to be the ſin of *Cain*, who ſaid, (as it is in the marginal interpretation of our Bibles, and ſuitable enough to the ſignification of the Hebrew verb נָשָׂא there uſed) *My iniquity is greater then that it may be forgiven.* This ſeems to be the ſin of *Judas*, he knew he had ſinned, and he repented of it in ſome degree, and as an inſtance of it made reſtitution of the *price of blood*, but had not recourſe by faith and Goſpel repentance to *that blood of atonement*, and therefore died as a ſad inſtance, and dreadful example of horrid diſpair, and indeed no ſin, (except that one unpardonable one againſt the Holy Ghoſt,) is exempted from forgiveneſs upon a true repentance: And to take away doubt in this the Scripture hath particularly mentioned the greateſt ſorts as actually forgiven to ſincere Penitents. As particularly, The Blaſphemies

phemies of *Saul*, the Fornications of *Magdalen*, the extortions of *Zaccheus*, the Murder and uncleanneſs of *David*, the drunkenneſs and inceſt of *Noah*, and the Robberies of the Thief upon the Croſs. But as there may be an error on this hand, ſo there may be, and poſſibly is more frequently on the other hand too: in relying too confidently upon the pardoning mercy of God in Chriſt, without thoſe Goſpel preparations of heart which will fit us to receive it. And this ſeems to be the ſin of thoſe very confident, but very much miſtaken fiduciaries, mentioned and reproved by our Saviour. *Mat.* 7. 21, 22, 23. *Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven, Many will ſay unto me, in that day Lord have we not Propheſied in thy name? and in thy name caſt out Devils? and in thy name done many wonderful works? And then will I profeſs unto them, I never knew you; depart from me, ye that work iniquity.* And if they would guide themſelves between preſumption and deſpair, it will behave them to take the Advice of St. *Peter*, to *Simon Magus*, ſo *Acts* 8. 22. *Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thy heart may be forgiven thee.* He ſaith not, and *ſo certainly it ſhall be*, this poſſibly might be

too

too confident a presumption to depend upon: but *if perhaps*, that an humble hope may be allowed to seek after. The carriage of *Benhadad* to King *Ahab* may well become them, *The Kings of* Israel *are merciful Kings*, says he, and so they *The God of* Israel *is a merciful God*, this they may with fulness of Faith believe, and *peradventure he will save us*, this they may with an humble hope desire; And to accommodate a little to this purpose that expression of Queen *Esther*, They may go into the presence of God, by humble supplication and prayer, and say, *if we perish, we will perish* praying unto God, we will perish imploring his Grace, we will Perish rolling our selves upon his mercy in Christ Jesus, and it is possible God may be more merciful to us, then we are apt to think he will, when we reflect upon the great defect of our death-bed repentance; The rest I shall refer to the Conduct of their spiritual guides, of which number I am bound in duty to be one, and shall request them often to read these seven *Psalms*, 6, 32, 38, 51, 102, 130, 143. Paraphrased into Prayers by Bishop *Taylour* which I have provided for them at my own charge, A small Treatise called, *The Penitent sinner*, provided for them by the care of the Court of Alder-

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men, and theſe two Prayers, the one taken out of *Doctor* Patricks *Devout Chriſtian*, the other from Biſhop *Taylour*, and with a ſmall alteration accommodated to their condition.

A Prayer for condemned Malefactors written by Dr. *Patrick* in his *Devout Chriſtian*.

O *MOST holy and righteous judge of the whole world, give us ſinful and miſerable wretches, leave to proſtrate our ſelves before the throne of thy Grace, and to implore that mercy which we have formerly deſpiſed or abuſed. We are not worthy we confeſs to lift up our eyes towards heaven; and it becomes us in the greateſt dejection of ſpirit to ſigh and groan under the Load of our ſins: which have been ſo great and many, ſo bold, ſo preſumptuous and ſhameles, that when with an awakened mind we reflect upon them; we are ready to ſink into Hell, and utterly deſpair of any mercy.* O God how have we hated inſtruction,

ſtruction, and our heart deſpiſed reproof? And have not obeyed the voice of our teachers, nor inclined our ear to them that admoniſhed us: *How ſwift have our feet been to run into evil! and how backward and averſe have we been to any thing that is good! O the injuries that we have done our neighbours; the abuſe of our ſelves and thy good creatures! the prophane contempt or neglect of thee and the duties of thy worſhip and ſervice.* **The remembrance of all this is dreadful, the burden is intolerable.*

* Here let them reckon up the blaſphemies, debaucheries and violences that they have been guilty of.

How ſhall we appear before thee at whoſe rebuke the mountains quake, ſince we cannot think of our appearance before an earthly judge without ſhame and affrightment of ſpirit? O Lord work in us a greater dread of thee with a greater ſhame and confuſion of face, now that we are in thy preſence: For which end repreſent unto us effectually the wickedneſs, the baſeneſs and vileneſs of our evil doings; as well as the guilt and juſt

deſert of thee? O that we could hate and abhor them more than death, which we expect ſhortly to ſuffer for them: Beſtow on us that ingenuous and godly ſorrow which worketh repentance, and unfeigned purpoſes of amendment of life: If thou through thy great mercy and unexpected providence ſhouldeſt grant enlargement of it. Theſe purpoſes come too late indeed, we may juſtly think to find acceptance with thee; and therefore, not without great fear and trembling, and a great ſenſe of our undeſerving, we look up unto thee, acknowledging thy infinite goodneſs, if thou wilt vouchſafe but the ſmalleſt hope of mercy.

Mercy, mercy, Good Lord caſt us not quite out of thy ſight, for Jeſus ſake who gave himſelf for us to redeem us from all iniquity. It is the beginning of ſome mercy, and an carneſt, we hope of more that thou haſt made us ſenſible of our offences: Help us to manifeſt our ſincerity by making free and open confeſſion of our crimes, and taking the ſhame of them before others, and by acknowledgment

that

that we are unworthy to live, and by earneſt admoniſhments to all to be warned by our example, and to ceaſe betimes, to do evil and learn to do well. O that we could glorifie thee O God, a little in our latter end after this manner: And till we come to receive our deſerved puniſhment, help us to ſpend our time in bewailing our ſins, in humbling our ſelves before thee for them, in ſetting our hearts againſt them in ſtudying and admiring with the greateſt affection the holy life of our Lord Jeſus; in calling other offenders to repentance, and exhorting them thereby to give thee glory. Deny us not we beſeech thee the grace thus to employ our ſelves; that we may have ſome taſt of thy mercy; and the fear of death may be abated by ſome hope that when our ſoul ſhall be parted from the body, it may be received into everlaſting manſions, through Jeſus Chriſt our Lord: In whoſe name and words, &c.

A Prayer for Penitents by Biſhop *Taylour.*

SON of David, *Bleſſed Redeemer, Lamb of God, that taketh away the ſins of the world, have mercy upon us. O Jeſu, be a Jeſus unto us, thou that ſpareds't thy ſervant* Peter, *that denied thee thrice, thou that didſt caſt ſeven Devils out of* Mary Magdalene, *and forgaveſt the woman taken in adultery, and didſt bear the convert Thief from the Croſs, to the joys of Paradiſe, have mercy upon us alſo; for although we have amaſſed together more ſins, than all theſe in conjunction, yet not their ſins nor ours, nor the ſins of all the world can equal thy glorious mercy, which is as infinite, and eternal as thy ſelf. We acknowledge, O Lord, that we are vile, but yet redeemed with thy precious blood; we are blind, but thou art the light of the world;*

world; we are weak, but thou art our ſtrong Rock; we have been dead in treſpaſſes and ſins, but thou art our reſurrection and our life. Thou, O Lord, loveſt to ſhew mercy, and the expreſſions of thy mercy, the nearer they come to infinite, the more proportionable they are to thy eſſence, and like thy ſelf. Behold then, O Lord, fit objects for thy pity: Our ſins are ſo great and many, that to forgive us, will be an act of glorious mercy, and all the praiſes which did accrue to thy name, by the forgiveneſs of David, *and* Manaſſes, *and St.* Paul, *and the adultereſs, and the Thief, and the Publican, will be multiplied to thy honour, in the forgiveneſs of us ſo vile, ſo unworthy wretches, that we have nothing to ſay for our ſelves, but that the greatneſs of our miſeries are fit objects for thy miraculous and infinite mercy. Deſpiſe us not, O Lord, for we are thy creatures, deſpiſe us not for thou didſt die for us, caſt us not away in thine anger, for thou cameſt to ſeek us, and to ſave us. Prepare us for death,*

death, and take away the bitterneſs of it, Pardon our ſins, and purge us from them, firſt of thy Grace make us fit for the inheritance of the Saints in Light, and then bring us to it for the ſake of our Lord and Saviour Jeſus Chriſt. In whoſe name, &c.

CHAP.

CHAP. V.

Inſtructions ſuited to the Condition of thoſe who have their Education in the Hoſpital of Chriſt Church.

HItherto I have diſcourſed ſuch things as I thought proper for the Inſtruction of Priſoners, and among thoſe the worſt of them Malefactors, and if I had conſulted the order of Dignity, I ſhould have placed theſe laſt, but I purpoſed in this diſcourſe to purſue the rules, not of honour, but of Chriſtian Charity, and therefore have allotted the greateſt ſhare of my directions to thoſe that moſt need it, the greateſt offenders, herein following the example of my Saviour, who beſtowed a great part of his time and pains upon *Publicans, and ſinners*, and came with a deſign, not to *call the righteous but ſinners to repentance.* I proceed now to ſuch as may be ſuppoſed to be of a more teachable temper, more ſucceptive of inſtruction, and have more opportunities for it, as living under a ſtrict Diſcipline, and under the happy opportunities of a very advantagious education in the Hoſpital, and School of Chriſt Church. And here before I proceed any farther, it will not

be improper thankfully to take notice of the goodneſs of God towards this City, in that he hath from time to time raiſed up ſo many generous Spirits among us, and enclined them to ſuch noble inſtances of Chriſtian Charity: For there is ſcarſe any neceſſity that humane nature is lyable to; but here Proviſion is made for the relief of it; If men be infirm in their ſenſes, and diſturbed in their brains, there is proviſion for them in the Hoſpital of *Bethlehem*; If weak and infirm in their Limbs, or wounded, in St. *Bartholomews*; and if Children be Fatherleſs, or (which is the next degree of miſery to it) diſcended of ſuch Parents as have not wherewithal to bring them up, they are cloathed and fed, and Educated in *Chriſt-Church*, an Hoſpital erected by King *Edward* the ſixth, a *Proteſtant* Prince to the confutation of that Vulgar calumny then, and ſtill common among the *Papiſts*, that men of our Religion have renounced not only the merit, but alſo the practice of good works: and as this Hoſpital is of Royal extraction, ſo is it of Honourable Government. The Governours of it, being always ſome of the moſt Eminent Senators and Commonours of *London*, and in the Houſe they have all things neceſſary for the feeding, and cloathing, and lodging, and inſtructing of thoſe Children, Male, or Female, that are under their

their care, and therefore to thoſe that are here Educated.

My firſt Direction ſhall be to be thankful to God, who hath ſo plentifully provided for them: There is a gracious promiſe in the Pſalmiſt, *When my Father and Mother forſake me, the Lord taketh me up, Pſal.* 27. 10, and again to the ſame import. *Pſalm* 146. 9. *the Lord careth for the ſtrangers, he helpeth the Fatherleſs.* And again *Pſal.* 147. *He feedeth the young Ravens when they call upon him,* the obſervation is common (out of *Plin.* 10. 12. and *Ariſto. Hiſt. Animal.* 6 6.) that of all other Birds, the Ravens are obſerved ſooneſt to forſake their young ones, and therefore by an argument *à majori ad minus.* If God ſo ſufficiently provide for the young *Ravens* when the dams forſake them, much more will he provide for us, who ſtampt with his Image, are much more valuable then many Ravens, when our Parents either through want cannot, or through unnaturalneſs will not maintain us. Of this providence of God towards ſuch helpleſs Children, there are diverſe inſtances in profane ſtories, that famous one of *Cyrus* expoſed by his own relations, and by a wonderful providence nouriſhed by ſtrangers. Of *Romulus* and *Remus* deſerted by their Parents, and nurſed by a Wolf, and harboured by a Shepherd; Or if the credit of

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theſe relations be as ſuſpected, as the Faithfulneſs of their firſt reports. There are inſtances in ſacred writ, to prove his Faithfulneſs to the abovementioned promiſe, and that when Parents *have forſaken* Children, he *hath taken them up*. When *Iſhmaels* Mother deſpairing of his life, *had forſaken* him, and laid him gaſping, (his laſt for ought ſhe knew, or could do to help it,) in the Wilderneſs; the Lord *took him up*: He opened a new Spring of Water, and opened her eyes to ſee it, and ſo the Child was preſerved, *Gen.* 21. 19. When *Moſes* his Parents alſo had forſaken him, (for they durſt not ſtand by him any longer) and laid him down among the ruſhy flags, *the Lord took him up*: He provided him of a Saviour the Kings own Daughter, and of a Nurſe the Childs own Mother, and ſo he was preſerved too? But to the Children here maintained, I need not multiply inſtances of this nature, they themſelves are ſtanding monuments of the goodneſs of God in that kind. They are Lodged in thoſe Chambers, that their Parents never hired, cloathed with thoſe Garments, they never provided, fed with that meat they never paid for, and ſupplyed with all things neceſſary by the care of thoſe good Patrons which the Providence of God hath raiſed up for them. And now that God hath ſo largly bleſſed them. Let me

teach

teach them the duty of gratitude to him out of the Book of *Pſalms*, which they ſo often ſing at their meals, and ſo often read by the injunction of their inſtructors. They may every one of them ſay with *David*. *Pſalm* 16. 5, 6. *The Lord is the Portion of my Inheritage, and of my Cup, he maintains my Lot, the lines are fallen unto me in pleaſant places, Yea, I have a goodly Heritage.* And therefore let them ſay with *David* alſo, *v.* 7. *I will bleſs the Lord who hath given me Counſel,* by the inſtruction of my teachers, and maintenance by the bounty of my patrons. *My reins alſo ſhall inſtruct me in the night ſeaſon.* They may again ſay, all in general, and each in particular, in the words of the ſame King *David*. *Pſalm* 116. 5, 6, 8. *Gratious is the Lord and righteous, yea our God is merciful. The Lord preſerveth the ſimple, I was brought low,* through the poverty of my Parents, *and he helped me. Return to thy reſt, O my ſoul, for the Lord hath dealt plentifully with thee. For the Lord hath delivered my ſoul from death,* and from want, which is almoſt as bitter as death, *mine eyes from tears, and my feet from fallings.* And as their mercies are proportionable to his, ſo let their thankfulneſs be proportionable to his alſo, which they may appoſitely expreſs in his words, *v* 12, 13, 14. *what ſhall I render unto the Lord, for all his benefits towards me?*

I will take the cup of ſalvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the preſence of all his people: Even thoſe vows which I made in my low condition, when my friends were forced to forſake me for want, and no eye pitied my poor condition. And as theſe great mercies ought to teach them thankfulneſs, for all the *loving-kindneſs* of God towards them hitherto, ſo

Secondly, Let the ſame mercies teach them to place their faith, and hope, and confidence in God for the time to come: They have already found to their great comfort that God is a *Father to the fatherleſs*, a protectour of the deſtitute, and a *ready help to them in the needful time of trouble*; and now of all men in the world they will be the moſt inexcuſable, if in their age they forget the God of their Childhood, and of their youth, or ever neglect to depend upon him, who hath already been ſo good, and ſo gracious to them. The experience of the continued goodneſs of God ſhould encreaſe their relyance in him, and make them ſay in a pious expectation of his gracious providence towards them for the time to come: In the words of *Job* which we find Chap. 5. v. 19, 20, 21, 22, 23, 24, 25, 26, 27. *God hath delivered us in ſix troubles, yea in ſeven no evil hath touched us in famine, he hath redeemed*

redeemed us from death, and in need from the hand of poverty, and now we will confidently rely upon his faithfulneſs, and without wavering depend upon his providence, for ſurely he that hath ſo ſoon prevented us with his loving kindneſs will be our God all the reſidue of our lives, *We ſhall be hid from the ſcourge of the tongue, neither ſhall we be afraid of deſtruction when it cometh. At deſtruction and famine we ſhall laugh, neither ſhall we be afraid of the beaſts of the earth, For we ſhall be at league with the ſtones of the field, and the beaſts of the field ſhall be at peace with us: We know that our Tabernacle ſhall be at peace, we ſhall viſit our habitation and not ſin: we know our ſeed ſhall be proſperous, and our off-ſpring as the Graſs of the earth: We ſhall come to our grave in a full age like as a ſtock of Corn cometh in his ſeaſon: Lo this we have ſearched! ſo it is*: After this manner we have found it hitherto, and ſo we truſt in the *loving-kindneſs* of our God we ſhall find it for the time to come.

But becauſe thoſe to whom in this Chapter, I am to direct my exhortation, are very much practiſed in the ſinging and reading the Pſalms of *David*, I ſhall from them further inſtruct them in this uſeful and comfortable duty of encreaſing their relyance, and dependance upon God from their expe-

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rience that they have of his gratious protection and watchful providence over them hitherto: This Leſſon the Pſalmiſt teaches them in *Pſalm* 23. 4, 5. *Thou art with me, O Lord, thy rod and thy ſtaff they comfort me. Thou prepareſt a Table before me, thou anointeſt my head with oyl, my cup runneth over.* Theſe words are very applyable to thoſe that have their education in *Chriſtchurch*, the *rod of God* corrected them heretofore in the poverty and deſtitution of their parents, *his ſtaff* ſupports them now in their preſent maintenance; they have *a Table prepared for them*, and that plentifully, *their cup runneth over*; this is their preſent priviledge as exactly deſcribed in the expreſſions of this Pſalm, as if it were on purpoſe penned for them, and their duty is in the enſuing words, they ought confidently to expect that God will ſtill preſerve and bleſs them in well doing, *ver. 6. Surely goodneſs and mercy ſhall preſerve me all the days of my life, and I will dwell in the houſe of the Lord for ever.* The like expreſſions we have concerning his early hope in God, and God's early proviſion for him in his Childhood, *Pſal.* 22. 9, 10. *But thou art he that took me out of the womb, thou didſt make me hope when I was upon my mothers breaſts. I was caſt upon thee from the womb, thou art my God from my mothers belly.*

belly. And therefore he prayes with full assurance to be heard in the expressions that follow: *v.* 11. *Be not from me, for trouble is near; and there is none to help me*, excepting God only who hath been my helper from my very birth, and in whom I trust that he will be so still: And if at this second teaching the Scholars will not learn this Lesson we have it inculcated a third time, *Psalm* 71. 5, 6. *For thou art my hope, O Lord, thou art my trust from my youth: By thee have I been holden up from the womb; thou art he that took me out of my mothers bowels*, and from these premises, within few Verses follows that prayer. *v* 8, 9. *Let my mouth be filled with thy praise, and with thy honour all the day. Cast me not away in my old age, forsake me not when my strength faileth:* And both these immediately succeed each other, *v.* 17, 18. *O God thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed forsake me not, until I have shewed thy strength unto this generation; and thy power unto every one that is to come.* And thus from those Psalms which the children of this house have made familiar to themselves by their frequent singing and reading; I have endeavoured to inculcate that useful duty of depending upon that God in their riper years,

who

who hath been in ſo many gracious inſtances the God of their Childhood, and of their Youth. But becauſe the opportunities afforded to thoſe of this houſe, are not only thoſe of Lodging and Clothing and Diet, but of religious education alſo: The next duty that I ſhall recommend to them, ſhall be.

Thirdly, That they would be thankful unto God for thoſe means of grace that he hath afforded them, and endeavour to be fruitful under them: It is the great diſadvantage of poor mens children, (and ſuch only are entertained here) that they want things *neceſſary* as *for life*, ſo alſo *for Godlineſs*: The means of their parents are ſo ſhort they can ſcarce provide their Children bread, much leſs able are they to be at the charges of Education; by which they might learn to read, and underſtand the word of God, which is the food of the Soul, the *ſincere milk whereby they ſhould grow, the bread of life*. But it is the honour of this ſociety, and the glory of the City, which hath made proviſion for that pious diſcipline that is in it: That children are here trained up in their tender years in the religious exerciſes of Prayer, and ſinging of Pſalms, and reading the Scripture, and beſides theſe in Grammar, and Hiſtory, and Rhetorick, and Poetry,

try, and Writing, and Accounts, and Navigation, and ſuch inſtitutions of Learning, as may fit them for the Univerſity, or the Shop, or the Sea, all which they may imbibe together with many happy opportunities of improving in vertue and grace: And here while *Children they are trained up in that way, that they ſhould go*, and from which they ought *not to depart when they are old*, *Prov.* 22. 6. And now under the enjoyment of all theſe advantages they ought to be thankful, to that God who hath given them theſe opportunities to know God, and to be acquainted with his will, and to underſtand the great things of their ſalvation, and the greater ought their thankfulneſs to be; becauſe the advantage of all this is not confined in the narrow compaſs of this life, but extends alſo to that which is eternal: For as our Saviour hath told us, *John* 17. 3. *This is life eternal to know the only true God, and Jeſus Chriſt whom God hath ſent.* Together with their thankfulneſs for this mercy, they ought to joyn their devout Prayers to God, that to theſe means of grace he would graciouſly be pleaſed to add his Heavenly bleſſings, and the powerful influences, and aſſiſtances of his holy and ſanctifying ſpirit, For *Paul may plant, and Apollo may water*; the Maſters may inſtruct the young men,

and the Miſtreſſes, the Maidens, and both may endeavour to inſtill Religion into the hearts and heads of the Children, but it is *God only that can give the increaſe*, it is he only that can give the hearing *ear*, and the *ſeeing eye*, and the underſtanding, and pondering heart. And as God only can, ſo he will give theſe things to thoſe that pray for them: for he hath promiſed that he will give his Spirit to thoſe that ask it, wiſdom to thoſe that ſeek it of him, and his Grace to thoſe that are willing to lay hold of it, but then to theſe prayers for wiſdom, it is the duty of the Scholars of this Houſe, and all other Students to joyn their own endeavours: for in the appointment of God, our Prayers, and our induſtry ought to go together, neither of theſe ſingle, but both joyntly have the promiſe of his Heavenly Bleſſing: as is moſt admirably deſcribed by the wiſeſt of Kings, *Prov.* 2. 1, 2, 3, 4, 5, 6, 7, 8, 9. *My Son if thou wilt receive my words, and hide my Commandments with thee: So that, thou incline thine ear unto Wiſdom, and apply thy heart unto underſtanding: if thou ſeekeſt her as Silver, and ſearcheſt for her as hid treaſures, then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God: For the Lord giveth Wiſdom, out of his mouth cometh knowledge, and underſtanding: He layeth up ſound Wiſdom for the Righteous, he is a*

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Buckler to them that walk uprightly: He keepeth the path of Judgment, and preſerveth the way of his Saints, then ſhalt thou underſtand righteouſneſs, and Judgment, and Equity, yea every good work. Many here are the advantages of early Piety, and therefore they ſhould conſider the many obligations by which they are engaged to it, they have the expreſs command of God for it, *Eccleſ.* 12. 1. *Remember now thy Creator in the days of thy youth, while the evil days come not, the days wherein thou ſhalt ſay I have no pleaſure:* Where early piety hath been found, it hath been recorded in Scripture with a particular note of commendation, as particularly it is ſaid of *Samuel*, that he ſerved God from his Childhood: of *Joſiah* that *in the Eighth year of his Reign, while he was yet young he began to ſeek after the God of* David *his Father: and in the twelfth year he began to purge* Judah *and* Jeruſalem, *from the high places and the Groves, and the carved Images, and the molten Images,* and to the Praiſe of *Timothy* it is ſaid, *that from a Child he had known the Holy Scriptures, which were able to make him wiſe unto Salvation*, and certainly his great improvement which he afterwards made in wiſdom, was in ſome meaſure owing to that good foundation which was laid in his Childhood: ſeeing he *is put into remembrance to ſtir up the*

gift of God that was in him; and to be constant in *that Faith which dwelt first in his Grandmother* Lois, *and his Mother* Eunice, and through their Pious Instructions *in him also*. 1 *Tim.* 1. 5, 6. And he may be an excellent pattern to the Scholars of this House, both for his early and continued Piety, For here they have those seeds of knowledge, and virtue, and Religion, which if not choaked may produce a happy Harvest hereafter, here they have those instructions when Children which may make them the more useful to their Generations when men; At School they learn those useful parts of Christian knowledge, which may make them the better Divines, and the better Trades-men, and the better Citizens, when God in his good providence shall call them forth, to any of these useful, and commendable vocations, and therefore it is their duty, and their Inteteſt, to build upon so good a Foundation, the superstructure of a Vertuous, and Industrious, and Religious life, and not to relapse into vice, after so many opportunities for the confirming them in Religion and Virtue, *For it had been better for them never to have known the way of righteousness*, nor to have imbibed the Principles of Religion at School, *then after they have known it, to turn from the holy Commandment delivered to them*, 2 *Pet.* 2. 21. But be-

cause

cauſe God hath ſo far bleſſed this Worſhipful Foundation, as to raiſe from thence many eminent Divines to the Service of his Church, many worthy Patriots to the City, and many Learned Sergeants and Counſellers to the Bar.

My laſt requeſt, and exhortation to ſuch ſhall be, that in their proſperity they would remember the afflictions of *Joſeph*, that in their advancement they would be mindful of their beginning: and bleſs with their bounty thoſe places, where they had the riſe, and Foundation of all their after greatneſs: To God they cannot make any retributions, but in the tributes of Praiſe and thankfulneſs, and they cannot demonſtrate their thankfulneſs to God better, then by beſtowing not only charity, but which is an expreſſion ſomething larger, bounty, and liberality, upon that Hoſpital, where they themſelves had by his good Providence, ſo large a maintenance, and ſo advantageous an Education: And now having given theſe plain, but honeſt directions, I ſhall conclude this Chapter as I have done the reſt, with a Prayer.

A PRAYER.

O *LORD we do acknowledge to the praiſe of thy goodneſs and bounty towards us, that thou haſt been* a Father to the Fatherleſs, a comfort to the comfortleſs, *and* a ready help in the needful time of trouble, *thou haſt* been our God from our Mothers belly, and thine eye hath watched over us for good; *from our birth to this very hour. We beſeech thee, O God, give us thankful hearts, for all thy benefits beſtowed upon us, confirm in us always an unfeigned Faith, and firm relyance upon that providence which hath preſerved us, and maintained us hitherto, and conſtant reſolutions to ſerve our God with all Faithfulneſs and ſincerity, who hath been ſo good, and ſo gracious to us; and becauſe from thee* cometh every good and perfect gift; *Aſſiſt and bleſs us in our proſecutions, of all true and beneficial learning: Inlighten our underſtanding* O Father of lights: *Beſtow upon us a diſcerning ſpirit, and a ſound judgment, and an honeſt and*

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good heart, ſincerely diſpoſed to imploy all the Talents which thou ſhalt entruſt us withal, to thy Honour and Glory, and to the good of thoſe among whom we converſe: For which end we beſeech thee to excite our thirſt after uſeful, rather than much knowledge, and eſpecially enrich us with the treaſures of that inſpired wiſdom contained in thy holy Scriptures; which are able to make us wiſe unto ſalvation, *that growing in underſtanding and goodneſs as we grow in years; we may anſwer the intentions of our Pious founders, and prove uſeful inſtruments of thy glory, and the good of mankind when thou ſhalt call us forth to be ſerviceable in our generations: Give us grace that we may* not forſake when we are old, the way that we are trained up in, now we are Children, *but proceeding from* grace to grace *here, we may hereafter come to thy glory, through our Lord and Saviour Jeſus Chriſt. In whoſe name and words,* &c.

CHAP. VI.

Inſtructions proper for ſuch, for whoſe cure Proviſion is made in the Hoſpital of St. Bartholomew *near* Smithfield, *and St.* Thomas *the* Apoſtle *in* Southwark, *and the* Savoy.

WHile we are here in this imperfect ſtate of fleſh and blood, the operations of the Soul are very much impeded by the infirmities of the body; Hereafter indeed when this *mortal ſhall put on immortality, and this corruptible, ſhall put on incorruption*, there will be an exact accord, and harmony between theſe two, for that *which is natural*, ſhall be turned into *that which is ſpiritual*, and we that are dull, and unactive now, ſhall *be like the Angels*, not only in Holineſs, but in the purity of our natures alſo, ready and active to the moſt ſpiritual Offices, that God in his wiſdom ſhall think fit to employ us in; But this happy eſtate we enjoy not at preſent, but hope for, *groaning within our ſelves*, and with holy expectation *waiting for*, not only the Salvation of our Souls, but alſo *for the redemption of our bodies*, from thoſe infirmi-

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ties wherewith now they are encompaſſed, and both the former, and the latter of theſe ſhall be accompliſhed in the higheſt ſenſe that thoſe words are capable of bearing, in that great day when all the righteous *ſhall be delivered from the bondage of corruption,* into the Glorious liberty of the Children of God, *Rom.* 8. 21. 23. At that glorious time we ſhall have no infirmities to moleſt us, no pains to diſturb us, no ſickneſs to diſcompoſe us, but now we labour under all theſe, our bodies are Subject to many weakneſſes, and our Souls which are ſo ſtrictly united to them, ſympathize with them; and for the relief of thoſe that labour under theſe ailings, were at ſeveral times erected thoſe three Famous Hoſpitals, of St. *Bartholomew*, and St. *Thomas*, and the *Savoy*, all three of Royal extraction, The *Savoy* being founded by King *Henry* the ſeventh, St. *Bartholomew* by King *Henry* the eighth, and St. *Thomas* by King *Edward* the ſixth. What uſes theſe Houſes were put to during the time of the Romiſh Religion ſhall I call it? Or irreligion, it will not be needful here to enquire, but the deſignes they are at preſent employed about are free enough from ſuperſtition, for in them is endeavoured to be done by natural means what our Saviour often effected by miracle, the weak have their ſtrength reſtored, the

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ſick their health, the Paralytick their former ſoundneſs of conſtitution, and the Lame are taught to walk: And the Cure of their bodies is not attended with expence to their purſe, but Apothecaries and Attendants are provided for them by the publick charity of theſe noble foundations; and if I were worthy to inſtruct men of ſuch prudence, and gravity, and integrity, as reſide here, there is nothing that they could be directed to, but is done already by the worſhipful Governours of theſe Houſes, and therefore what exhortation I have to give, ſhall be to the Patients of theſe places, and that in the plaineſt way that poſſible may be; becauſe, as by the orders of theſe Houſes, they are of the pooreſt, ſo by conſequence, they are of the moſt illiterate ſort of people.

Firſt, Therefore the moſt proper direction to them may to be patient under thoſe afflictions with which they are exerciſed, and the infirmities that they are under: None of theſe pains with which they are now exerciſed, come by chance but by the determinate counſel of God, who is of greater Love then to delight in their afflictions, and of greater wiſdom then to ſend them, unleſs he knew they had a natural tendency to their good; And indeed they have, if improved after a right manner, and in ſuch a way as good men have

have improved them heretofore. *David* ſaid it was *Good for him that he was afflicted*, St. *Paul* ſaid that *while his outward periſhed, his inward man was renewed day by day*, and it is univerſally aſſerted that no *affliction is at preſent joyous but grievous, howbeit afterward it bringeth forth the peaceable fruit of righteouſneſs to them that are exerciſed thereby*, *Heb.* 12. 11. and that the *Light afflictions which are but for a moment work for us a far more exceeding and eternal weight of Glory*, 2 *Cor.* 4. 17. It is a ſevere affliction to contend with weakneſs, and infirmity of body, but it is poſſible that God, who knows us better then we know our ſelves, ſees that we would employ our ſtrength in outrageous ſins, which require vigour and activity to the performance of them, we want health, but God ſees we would waſt it in exceſs, and riot, we groan perchance under ſmart, under pain, but it is probable God finds that we want ſuch a Monitour to put us in mind, that we are but men, and if this be his gracious deſign in ſending theſe corrections, we ought not to repine at his ſeverity, but to be thankful for his goodneſs who hath made the ſickneſs of our body contribute to the health of our Soul, and the weakneſs of one to the ſtrength of the other. Beſides this conſideration, theſe afflicted *Lazars* may alſo take notice that in theſe their ſuffer-

ſufferings, *there is no temptation hath happened to them, but what is common to men*, and very often to good men, as well as others: Honeſt *Mephibosheth* is attended all his days with an incurable Lameneſs, while his crafty Servant *Ziba* is brisk, and active, and by it gets an unhappy advantage againſt his Maſter: *Hezekiah* is exerciſed for ſome time, with a ſore Plague, whereas *Ahaz* for any thing that appears to the contrary, paſſed all his days in health and ſtrength; and we read of a man that was *born blind, not for his own ſin, nor the ſin of his Parents, but that the works of God ſhould be made manifeſt in him*, John 9. 3. And therefore thoſe that are under cure here, have no reaſon to complain againſt God, as if he had given them hard meaſure: when he lays diſeaſes and infirmities upon them, ſeeing he only gives them thoſe chaſtiſements which he hath often made to be the portion of the moſt innocent, and beſt of men: But very often it is that we may read the cauſes of our infirmities in our ſins that have been the occaſions of them, and then we need not run to the Soverainty of God, to check our murmurings, but reflect upon our guilt, and that ought to teach us to be patient under theſe ſufferings which we have juſtly deſerved: Some complain of the ragings of the Gout, but their Luxury and eaſe had fed it, of redneſs in their eyes, and

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ſhaking in their hands, and Dropſies in their whole body, but their Drunkenneſs hath brought theſe Diſeaſes upon them; of broken Limbs, but occaſioned by ſome raſh ſquabble, and of wounds but received perchance in ſome Duel, or unlawful combate: And if this be the caſe, the Patient hath reaſon to be thankful to God, that he hath diſcovered his ſin in his chaſtiſement, and by a temporal puniſhment here given him early warning by a ſpeedy repentance, to prevent that everlaſting puniſhment which ſhall be hereafter: The Tortures of the Gout are grievous, but not comparable to thoſe torments that are in Hell; The gaſhes, and flaſhings of a wound are grievous, but not comparable to thoſe *ictus*, *& laniatus*, ſecret ſcourges of conſcience which a ſinner under conviction finds here, and ſhall find in a more inſupportable manner, under actual reprobation hereafter, hard it is to endure thoſe feavors and burnings, which the keenneſs of their pains often put the poor Patients into, but more hard to dwell with everlaſting burnings: Hard to cut off a hand, or a Leg, or any other Limb, but harder having all members perfect, and entire, to enter into thoſe flames which are never quenched: And if our ſins have brought theſe our ailings upon us, God hath whipped us *with rods*, when he might with *Scorpions*, puniſhed us with

with pains which are but momentany, when he might with torment that is everlasting: But this is not the case of those that are received into these charitable Foundations, where few are taken in, that have fed their Diseases by expensive sins, for the poor only are admitted! Few that have drawn their ailings upon themselves, by rash, and unadvised Engagements; for they generally make their address to the *Governours*, by *Petition*, shewing in what way of industry they have lived heretofore, by what ill accident their infirmities were occasioned, and how unable they are to provide for their own cure: And besides these, such also are admitted who have suffered the loss, or disability of any Limb or part of their Body, in the Service of their King and Country, and to such as these the very reflection upon the innocence of their Lives, or the serviceableness of them, may much contribute to their chearful, and comfortable bearing of Gods chastisements; Their inward peace may help to abate their outward grief, and the tranquillity of their Soul some way allay the pains of their Body. *The Spirit of a man, will sustain his infirmity*, said the wise man, *Prov.* 18. 14. and dayly observation may inform us, that men of stout hearts, and strong constitutions, and brisk Spirits, can bear their infirmities with less trouble

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then other men, *but a wounded Spirit who can bear?* And when inward guilt, and outward pain both concur ſuch anguiſh is inſupportable. But the Patients of theſe Houſes I charitably hope have ſeldom theſe two meet together upon them: and therefore they may the more boldly caſt themſelves upon God, to be their comfort in all their troubles, to make their bed in all their ſickneſs, and account their wounds which they have received for their King and Country, not more the defacement of their bodies, then they are the Glory and ornament of their names and reputations. And becauſe here they are under the means of cure, therefore

Secondly, Let them thankfully acknowledge the mercy of God in thoſe Proviſions which they enjoy for that purpoſe: God hath gratiouſly been pleaſed in all the parts of his creation, and providence plentifully to provide not only for the life, but health and cure of mankind: The Land yields not only Herbs neceſſary for food, but alſo Phyſick, the bowels of the earth, as they yield Gold and Silver for the conveniency of Traffick, ſo they alſo afford many minerals, improveable to the uſes of Phyſick and Chirurgery; and as God hath every where mixed the Sea and Rivers with the dry Land, to ſupply drink for the uſe of man, and Beaſt, ſo alſo he hath commanded

manded in diverſe places to break forth many medicinal Springs for their health and cure, as the *Bath* for infirm People, and elſewhere *Tunbridge*, and *Epſam*, and *Barnet*, and others very proper for preventing diverſe Diſeaſes, and the removal of them when upon us. Of old he gave a miraculous Virtue to the Pool of *Betheſdah* for the healing of all that were *halt or withered*, or troubled with any other infirmity, and in theſe Societies, he hath by his good providence raiſed up thoſe charitable *Samaritans*, who have made St. *Bartholomews*, and St. *Thomas*'s, and the *Savoy*, three *Engliſh Betheſdahs*, where that is done by the bleſſing of God upon humane means, which there was done by the miraculous moving of the waters by an Angel ſent from Heaven. In all theſe cures men are the Inſtruments in the hand of God, God the chief and Principal Phyſician, and therefore as they ought to be thankful to men, as employed by God for their good, ſo ought they to give the chiefeſt praiſe to God, the giver of all health and cure. And as it is their duty to be thankful to God for his good providence towards them: in that he hath put them under not only the poſſibility, but alſo probability of cure, ſo ought they to depend upon him for the ſucceſs, and that brings me to the next duty, which I think proper to recommend to

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the Patients of these Houses; and that is.

Thirdly, That they would cast themselves upon God by the Prayer of Faith, and hope for his blessing upon the means used for their recovery: For the endeavours of men though never so regular, and Lawful, are not successful, unless the blessing of God go along with them. *Except the Lord build the House, they labour in vain that buil it, except the Lord kept the City, the Watchman waketh but in vain, Psalm* 127. 1. and unless the Lord promote the cure, in vain doth the Nurse cherish the Patient, or the Chyrurgeon apply his Plaisters, or the Physician prescribe Medicines, for the success of all this proceeds from God, in whose hand are the issues of life, and death, of health, and sickness. Our Saviour when he was here on earth, put Diseases to flight by the command of his mouth, and gave sight to the blind, hearing to the deaf, Legs to the lame, strength to the weak, and health to those that are diseased, and all this at the bare expence of a word, attended with that power which was never wanting to the execution of his holy will and pleasure: And now that he is in Heaven, his hand is not shortned, that he cannot save; his power is not less, that he cannot heal, his compassions are not less propense, that he should not pity, but he is as ready now, as he was then, to hear

the Prayer of the weak and infirm, and to ſend them health, if not in the very ſame way, to as good purpoſes, if not by a viſible miracle, yet by his effectual, and efficacious bleſſing upon natural means. And therefore the Scripture directs Patients to both ſorts of cure, the ſpiritual, as well as the humane, and more ordinary, in a place ſo appoſite to the condition of the Patients of theſe Hoſpitals, as if it were penned on purpoſe for them: St. *James* 5. 14, 15. *Is any ſick among you? Let him call for the Elders of the Church: and let them pray over him, anointing him with oyl in the name of the Lord, and the Prayer of Faith ſhall ſave the ſick: and the Lord ſhall raiſe him up, and if he have committed ſins, they ſhall be forgiven him.* It was a fault in *Aſa*, (though in the main a very good Prince,) *that in his diſeaſe he ſought not to the Lord; but to the Phyſicians*, and the ſame fault is too common among Chriſtians, but would any walk according to the right Goſpel Method in theſe caſes? Let them make uſe of humane means, becauſe God hath no where promiſed to heal us by miracle, and in the uſe of the means, ſend up an eye of Faith to God, becauſe without his bleſſing, the means will prove ineffectual.

Fourthly, When the poor Patients are cured

ed of their infirmities, let them obey that exhortation which our Saviour gave heretofore to the Cripple, and the Worſhipful *Governours* of St. *Bartholomews* have inſerted into their *Orders*, *Pag.* 24. *Let them ſin no more, leſt a worſe thing come unto them.* For better is it to be a ſickly Saint, then a ſtout ſinner, an afflicted Chriſtian, then a healthy reprobate, better to be weak in body, then weak in grace, more eligible far to be ſtrengthened in the inner man with the aids of Gods Spirit, then to be ſtrong to commit wickedneſs. Our days here *are few and evil*, Our bodies brittle and frail, ſubject to many Diſeaſes, liable to many frailties, but after this life, there is a happy ſtate will take place, where the righteous will be bleſſed with endleſs reſt, not diſturbed by any pains, a perpetual health not interrupted by any ſickneſs, and perfect ſtrength, not abated by any weakneſs, this bliſs let them ſeek in weldoing, and for their bleſſed arrival at ſuch a condition. Let them not be wanting in their conſtant ſupplication to God the only giver of temporal and eternal life, of health here, and of everlaſting ſalvation hereafter: And I have endeavoured to aſſiſt their Devotions by two Prayers, the one to be uſed by them, during the time that they are actually under their infirmities, the other

after that they are cured of them: and the latter of these is transcribed word for word out of the *Orders* and Ordinances of the Worshipful *Hospital* of St. *Bartholomews*.

A Prayer.

O *Holy Father, we desire in all humility, to acknowledge the Justice of thy correcting hand upon us, in those pains and infirmities which we endure, we are not worthy of life, much less of health, and strength, and therefore teach us to submit to thy corrections, with all Christian patience and resignation: Let the weakness of our bodies, prove the health of our Souls, and while our* outward man perisheth, Let our inward man be renewed day by day: *and grant we beseech thee,* that these light afflictions which are but for a moment, may work for us a far more exceeding weight of Glory. Have mercy upon us thou Son of *David, and as here on earth thou didst give eyes to the blind, and eares to the deaf,*

and

and Legs to the lame, ſtrength to the weak, and health to the ſick, ſo now that thou art in Heaven, let us find thy power great, to heal our Diſeaſes, and to relieve our infirmities, and give thy bleſſing to the means uſed for our recovery. However we beſeech thee, ô Gracious God, prepare us for thy ſelf by all thy mercies, and by all our afflictions, and at laſt bring us to that happy ſtate where there is health, and no ſickneſs, reſt, and no pain, everlaſting life, with no death to follow it, let this be our bleſſed Lot, and let this be our happy Portion in eternal enjoyment of God, and in our everlaſting Communion with the Father, and with the Spirit, and with the Son, who when he was on earth taught us to Pray, ſaying. Our Father, &c.

A Thankſgiving unto Almighty God, to be ſaid by the poor that are cured in the Hoſpital of St. *Bartholomews*, at the time of their delivery from thence, upon their knees in the Hall before the Hoſpitaler, and two Maſters of the Houſe at the leaſt.

WE magnifie and praiſe thee O Lord, that ſo mercifully and favourably haſt looked upon us miſerable and wretched ſinners, which ſo highly have offended thy Divine Majeſty, that we are not worthy to be numbred among thy elect and choſen People: our ſins being great and grievous, are daily before our eyes, we lament and be ſorry for them, and with ſorrowful heart, and lamentable tears, we call and cry unto thee for mercy. Have mercy upon us O Lord, have mercy upon us, and according to thy great mercy, wipe away the multitude of our ſins, and grant us now O Lord, thy moſt holy and working Spirit, that ſetting aſide all vice and idleneſs, we may in thy fear walk,

and

and go forward in all vertue and godlineſs. And for that thou haſt moved O Lord, the hearts of Godly men, and the Governours of this Houſe, to ſhew their exceeding charity towards us, in curing of our maladies and diſeaſes, we yield moſt humble and hearty thanks to thy Majeſty, and ſhall inceſſantly laud and praiſe thy moſt holy and glorious name: Beſeeching thee, moſt gracious and merciful Lord, according to thy holy word and promiſe, ſo to bleſs this thine own dwelling Houſe, and the Faithful Miniſters thereof, that there be here found no lack, but that their riches and ſubſtance may encreaſe, that thy holy name may thereby be the more praiſed and glorified, to whom be all laud, honour, and glory, world without end. Amen.

CHAP.

CHAP. VII.

Inſtructions for thoſe that have been reſtored to their ſenſes, in the Hoſpital *of* Bethleem.

IT hath been already obſerved in this ſmall Treatiſe, to the great Glory of this City, that there is ſcarce any infirmity to which humane nature is liable, but ſome Proviſion hath been made againſt it, by the generous charity of the Honourable, and Worſhipful Patriots thereof: and as in other Hoſpitals this hath been manifeſted, ſo alſo it is very demonſtrable from the worthy intents of this charitable foundation; where very ample proviſion is made for Phyſick, and Lodging, and attendance, and all other things requiſite for the cure, and welfare of thoſe miſerable people, that are crazed in their brains. To the Governours of this place there is no need to addreſs any advice; Their worthy performances ſupply abundant matter for praiſe, and leave no room for further directions to do any thing more then they do already. The Poor people under cure are not capable of it, for it would be a piece of madneſs to direct advice to ſuch as are under actual phrenſy,

and

and ſo are not capable of it. The only men therefore to whom applications of this nature muſt be made, muſt be ſuch as have received cure in this Houſe, and by that means have been reſtore to the enjoyment of their ſenſes and uſe of their reaſon: To theſe.

My firſt direction ſhall be, that they would endeavour to be thankful to God for ſo great a mercy: We uſually value mercies by the want of them, as thoſe that have been ſick know how to put an eſtimate upon health, thoſe that have been confined upon Liberty, and thoſe that have been exerciſed with any other affliction, know how to prize thoſe enjoyments, which others have, and undervalue for the commonneſs of them: and therefore if any know how to put a due eſteem upon this great mercy, the undiſturbed uſe of their ſenſe and reaſon, theſe men do: Thoſe that are under the care, and Proviſion of other Hoſpitals, are not half ſo miſerable as they lately were. *Chriſt-Church* is a receptacle of poor mens Children, but poverty though a great miſery, is not wholly without relief, and remedy, if men have the uſe of their ſenſe and reaſon, whereby to learn and practiſe honeſt, and ingenuous arts for their relief, and maintenance. In St. *Bartholomews*, and St. *Thomas*'s there are lame, and decrepit, and infirm People exerciſed with diverſe

diverſe pains, but ſeeing their diſtemper doth not touch their brain: they can enjoy the ſweet and delightful converſe of Friends, and acquaintance, and communicate pleaſant and uſeful diſcourſe with them: and both the former, and the latter of theſe have opportunities for the working out *their Salvation with fear and trembling*: But the Patients of *Bethleem* want all this, if they be poor, they want the uſe of reaſon to attend upon a beneficial calling, and if ſurrounded with a multitude of Friends, they are not bettered by their converſe, as not underſtanding what they ſay, or what they do: but if they have been addicted to any courſe of mortal ſin, they are as it were locked up under a ſtate of impenitence, having not ſenſe to apprehend the error of their former ways, nor reaſon to direct them how to return to the wiſdom of the juſt: But by being reſtored to their ſenſes, they are reſtored to all theſe advantages. They are better enabled to maintain their charge, better enabled to enjoy their Friends, better enabled to ſerve their God: And as it is a complicated mercy, ſo it deſerves a complicated thankfulneſs. And they that are reſtored to their ſenſes, ought to return a ſeveral acknowledgment to the Divine goodneſs, as for the fundamental mercy it ſelf, ſo for all thoſe that are contained in it,

Men

Men are Inſtruments in the hand of God, and as ſuch there is due to them a gratitude proportionable to their care over them: but God is the principal agent, and therefore he may claim their higheſt praiſe and adoration.

Secondly, My ſecond exhortation to thoſe that have a happy cure in this Hoſpital, is to take care of thoſe ſinful paſſions that heretofore have either cauſed, or haſtened their former diſtraction upon them: For ſeldom it is that a man of a ſedate temper, or a quiet mind, or of moderate propenſions, or that hath bounded his deſires within the limits of reaſon, and Religion, that arrives at theſe phrenſies which have their cure in this Houſe. But uſually ſome inordinate paſſion tranſports us firſt beyond our duty, and then beyond our wits. Some are vain glorious, and becauſe they meet with ſcorn, where they looked for reſpect, it is a diſturbance firſt to their thoughts, then to the very conſtitution of their brain, and then perverts their ſenſes; ſome guide their Love more by fancy then by reaſon: not regarding the conſent of Parents, nor approbation of Friends, nor any of thoſe circumſtances which a wiſe man ought to conſider, and that paſſion which was but the iſſue of an unreaſonable luſt, concludes at laſt in a more unreaſonable phrenſy: And

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ſome diſturb their minds with unreaſonable ſcruples, and Religion, which hath a natural tendency to compoſe mens Spirits, diſturbs theirs: My advice to all ſuch is, that when they are reſtored to their ſenſes, they would correct their paſſions by reaſon and Religion, and they will find the benefit of it in the ſedateneſs of their Spirits, and in the peace of their conſciences, and in their maſtery over thoſe inordinacies of Soul, which often tranſport men into phrenſy: Love nothing paſſionately but God, and thoſe Divine beauties, though they may tranſport, will never diſtract the Soul: Submit to the diſpenſations of God, concerning you, and think that condition beſt which his providence hath allotted you: and you need never fear that diſcontent will crack your brain. Keep a conſcience clear in all things, for nothing is ſo diſtracting as guilt, nothing more ſedate then uprightneſs and integrity. In Religion, ſtudy not the things that are myſterious, but the things that are neceſſary: Deep enquiries have often diſtracted the acuteſt brains, but plain truths never diſcompoſed the moſt illiterate underſtanding. Believe the Trinity to be a myſtery incomprehenſible, and let it continue ſo: Acknowledge the decrees of God to be unſearchable, and pry not into them too curiouſly: Reſign your ſelf to the guidance of the

Spirit,

Spirit, and be content to be ignorant of the manner of its operations, and if this you do, you will be as wise as God requires you should be; more Religious then some men that count themselves more wise then you, and more composed in your Spirit, then those that distract themselves with mysterious enquiries; And this is my second direction to this sort of People, to avoid violent passions, and nice speculations.

Thirdly, My third direction shall be, that when men have recovered the use of their reason, they would employ the exercise of it about the best things, the service of God, the good of mankind, and the discreet guidance of their own lives and conversations: And surely God in his providence will preserve that reason sound, and entire that is employed to so Divine purposes. In these generous employments there are many things ennobling to our reason, nothing disturbing or distracting. To serve God, and submit our will to his, to hope in his goodness, and depend upon his mercy, are things easie to be understood, and require not an acute brain to perform them. But the disputes about God, and Religion, lead men into endless mazes, and Meanders. *To do as we would be done by* requires no great skill and cunning, but the methods of Craft and deceit, may soon puzzle

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the ſhrewdeſt underſtanding: for the paths of righteouſneſs are plain and eaſie, but the contrivances of the wicked, are many of them very diſtracting: And then for thoſe duties which concern the Regulation of our affections, there are none of them have any tendency in them to diſturb our Spirits, but all proper to compoſe them: Anger, and impatience enrage the heart, but meekneſs will compoſe, and ſettle it. Thirſt of revenge boyls up the blood to unnatural heats: but Chriſtian forgiveneſs makes us at peace within our ſelves, and with others. Anxious care, and deſponding thoughts, are very often productive of Phrenſy, but nothing ſo proper to quiet, and allay all the fluctuations of our minds, as Faith and Hope, and thoſe other graces that are nearly allied to theſe. If God of his mercy reſtore our reaſon, in gratitude we are bound to employ it in his ſervice: and this is alſo the beſt courſe to preſerve the ſoundneſs and integrity of it; for God will bleſs that reaſon that is employed in the exerciſes of Religion, and the duties of Religion naturally tend to the improving and preſerving of it.

The laſt duty that I ſhall recommend to them, is to pity them that are in the like condition to that wherein they heretofore were, to aid them at preſent with the aſſiſtance of their

their prayers, and hereafter their Hoſpital with the bounty of their purſe, if God ſhall enable them to do ſo. *To do good and to communicate, forget not*, ſaith the Apoſtle; *for with ſuch ſacrifices God is well pleaſed*, but our charity is moſt ſuitable when it is extended to thoſe who are under thoſe miſeries which heretofore were ours: *Iſrael* muſt not grieve the ſtranger, becauſe they were ſtrangers in *Egypt*. The believing *Hebrews* to whom the Apoſtle writes, *muſt remember thoſe that are in bonds, as being bound with them, and them that ſuffer adverſity, as being themſelves alſo in the body*. And thoſe that have wanted their ſenſes ſhould remember thoſe that want them ſtill; remember them always in their prayers, and when they ſhall be able in the largeneſs of their bounty too. I add not further to this Chapter, but only the uſual concluſion of the reſt, a Prayer.

A PRAYER.

O LORD we deſire to return unto thee all poſſible praiſe, and thanks for all thy mercies beſtowed upon us, more particularly for that great mercy of reſtoring us to our former ſenſes: We beſeech thee teach us to employ our reaſon in the ſervice of God, and the duties of religion; to work out our ſalvation with fear and trembling, *and to ſtudy the* things of our peace: *Subdue in us all diſturbing paſſions, and inordinate affections, which are contrary to our peace, and contrary to thy Goſpel: Root out of our ſouls ſenſual love, and reſtleſs ambition, and all pride, and haughtineſs of ſpirit; and teach us to regulate our deſires according to the rules of reaſon and religion: Preſerve our reaſon which thou haſt reſtored, and reſtore it to thoſe that want it: pity their dark and diſconſolate condition, allay their fears, anſwer their doubts, and ſubdue their diſtempers, and ſpeak peace and health to them, and*

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make us truly thankful to God, who hath made it to be better with us than it is with them: And as thou haſt relieved our bodily diſtempers, ſo heal all our ſpiritual diſeaſes. Make us every day more and more to be religious towards our God, juſt and charitable towards our Neighbours, and ſober, and temperate in our chaſt and Chriſtian uſage of our own bodies. Fill us with the fruits of the ſpirit, goodneſs, and meekneſs, and faith, and hope, and patience, and long-ſuffering, and all other Graces here, and the fulneſs of thy glory hereafter, through Jeſus Chriſt our Lord. In whoſe name, &c.

The Cloſe.

HItherto from the beginning to the ending of this Treatiſe, I have walked in a path untroden by others before me: But all along have ſincerely aimed at the ſpiritual good of thoſe that have come under the directions of my Pen. It is very meet that in this, as in all other actions, the main end that I propound to my ſelf ſhould be the hohour of God, and the good of Souls; but after that I have alſo deſigned to teſtifie my duty and reſpects to the Court of Aldermen, whoſe Stipendiary I am, and to the Worſhipful Governours of the ſeveral places mentioned in this diſcourſe; and if they will permit theſe books to be diſtributed among the people under their charge, I ſhall pray for a bleſſing from God, upon what I have writ and they ſhall read, and direct them to pray for their Governours, and Patrons, and Benefactours in the ſhort form following.

A PRAYER.

O *LORD*, the giver of every good and perfect gift, *we return unto thee the tribute of praiſe and thanksgiving, for all the priviledges and advantages reached out to us by the hands of our Patrons, and Benefactours: We beſeech thee, give us Grace to walk worthy of all theſe thy mercies, and their favours, and reſtore unto them into their boſomes a hundered fold for all their Chriſtian charity and bounty; Granting them in this life all the bleſſings of thy Grace, and favour; and in the world to come, life and immortality, through Jeſus Chriſt our Lord, who hath taught us to pray, ſaying,*

Our Father which art in Heaven, hallowed be thy name, thy Kingdom come, thy Will be done in

Earth, as it is in Heaven; Give us this day our daily Bread, and forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us, and lead us not into Temptation, but deliver us from evil. For thine is the Kingdom, and the Power and the Glory, for ever and ever.

Amen.

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THE CONTENTS.

Of the ſeveral Chapters of this Treatiſe.

Chap. 1. *Directions ſuitable to thoſe who are Priſoners for Debt; which may be applyable to the condition of ſuch as are Priſoners in* Ludgate, *the* Fleet, *or either of the* Counters, *or* Newgate *as it is the County Priſon for Debt.* Pag. 1.

Ch. 2. *Inſtructions for ſuch Maleſactors as have committed ſuch crimes, the puniſhment whereof is ſome publick ſhame, or corporal infliction; or any other puniſhment below that of death: Applyable in great meaſure to the condition of thoſe that are in* Bridewel. p. 28.

Ch. 3. *Directions for thoſe that are Tried and Caſt for their Lives, but have them ſpared by the mercy of the King or the Bench.* p. 45.

Ch.

Ch. 4. *Conſiderations ſuited to the condition of ſuch Malefactors as are actually under the ſentence of condemnation for death.* p.60.
Ch. 5. *Inſtructions ſuited to the condition of thoſe who have their Education in the Hoſpital of* Chriſt-Church. p.77.
Ch. 6. *Inſtructions proper for ſuch, for whoſe care Proviſion is made in the Hoſpital of S.* Bartholomew *near* Smithfield, *and S.* Thomas *the* Apoſtle *in* Southwark. p.94.
Ch. 7. *Inſtructions for thoſe that have been reſtored to their ſenſes in the Hoſpital of* Bethleem. p.110.

FINIS.

The Reader is desired before he proceed to peruse this Book, to mend with his Pen these following mistakes, which are not wholly chargeable upon the Printer, but in part upon the Copy, which was in some places interlined, and in others not very fairly writ: mispointings and smaller Errata's I have not here noted, but such as pervert the sense, of which the first is the Grossest, and in that as well as the rest, the Reader hath the very Pages, and Lines noted.

Pag. 2. l. 9. for *Creditors* read *Chapmen*, p. 4. l. 26. for *we* r. *be*, p. 8. l. 27. for *Learning* r. *hearing*, p. 15. l. 25. after *world*, insert *then*, p. 29. l. last, for *side*, r. *size*, p. 31. l. 28. for *Heb.* 3. 1. r. *Heb.* 3. 13. p. 37. l. 16. for *Devils*, r. *Devil*, p. 39. l. 9. after *are*, blot out *with*, l. 26. for *reach*, r. *reak*, p. 41. l. 3. after *themselves*, blot out *they are*, p. 49. l. 16. after *these*, blot out *as*, p. 55. l. 19. for *Counts*, r. *Courts*, p. 80. l. 2. for *reports*, r. *reporters*, ~~p. 93. l. 20. blot out in, and insert old, p. 95. l. 16. for *Authority both by*, r. *both by the Authority*.~~